

"LIGHT," December 4th, 1920.

SEE PAGE 425.

READERS OF THE VALE OWEN SCRIPTS.

LIGHT

A JOURNAL OF
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

No. 2,082.—Vol. XL.

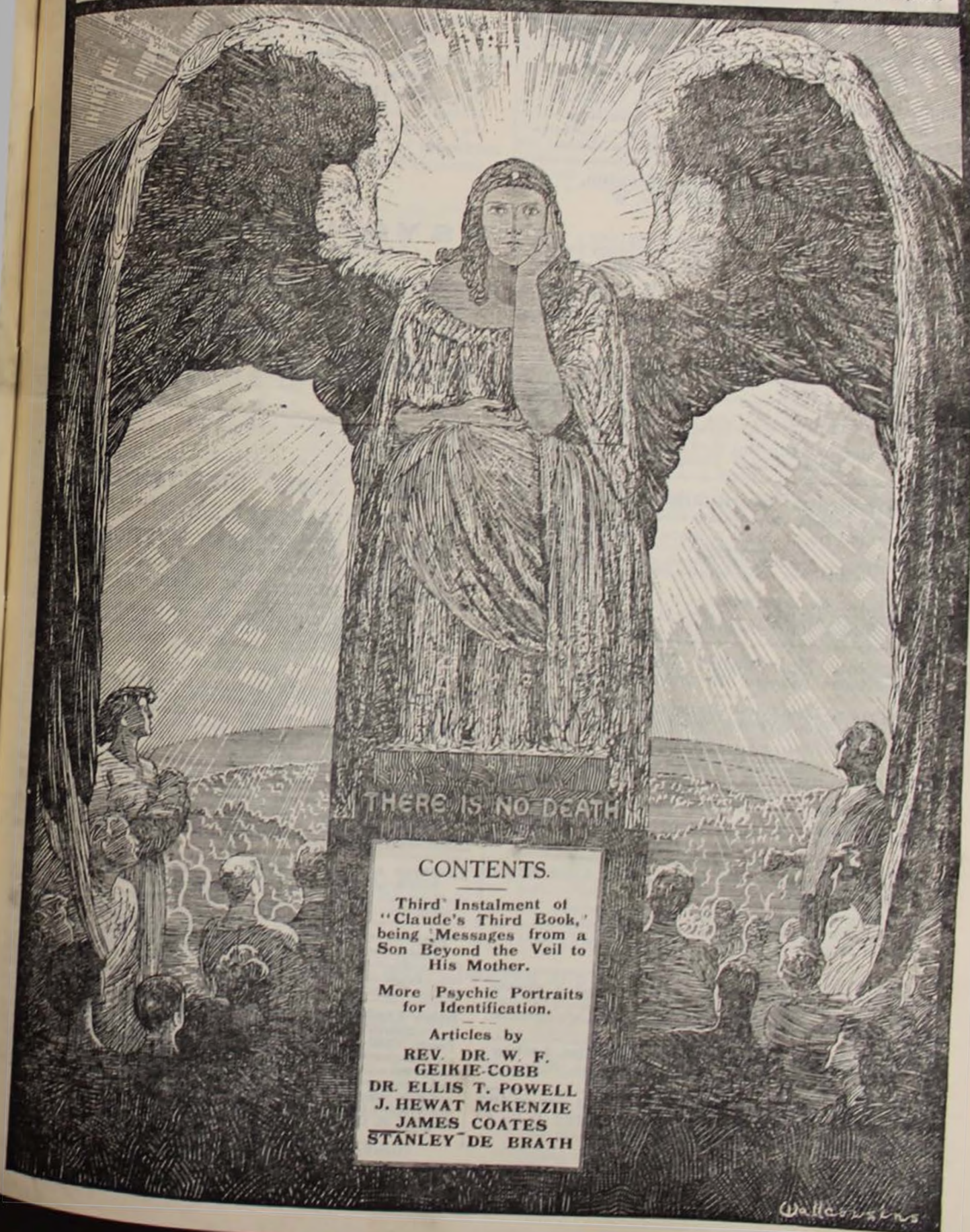
[Registered as]

SATURDAY, DECEMBER 4, 1920.

[a Newspaper.]

Price Fourpence.

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CONTENTS.

Third Instalment of
"Claude's Third Book,"
being Messages from a
Son Beyond the Veil to
His Mother.

More Psychic Portraits
for Identification.

Articles by

REV. DR. W. F.
GEIKIE-COBB
DR. ELLIS T. POWELL
J. HEWAT MCKENZIE
JAMES COATES
STANLEY DE BRATH

London Spiritualist Alliance, Ltd., 6, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.

PROGRAMME OF MEETINGS.

TUESDAY, 7TH, AT 3 P.M.—Clairvoyant Descriptions by Mrs. Cannock.

THURSDAY, 9TH, AT 7.30 P.M.—Devotional Meeting. AT 7.30 P.M., Address by Dr. W. J. Vanstone.

FRIDAY, 10TH, AT 3 P.M.—Conversational Gathering. AT 4 P.M. "Talks with a Spirit Control." Medium, Mrs. M. H. Wallis.

SPECIAL NOTICE.—Admission to the Tuesday Séances is confined to Members. To all other meetings Associates are admitted without charge, and visitors on payment of one shilling (except when Clairvoyance is given). At the Friday meetings, tea and biscuits are provided at 3.30 p.m., at a moderate charge.

For further particulars regarding the work of the Alliance apply to the Secretary.

Marylebone Spiritualist Association, Ltd., STEINWAY HALL, LOWER SEYMOUR STREET, W. 1.

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SUNDAY, DECEMBER 5TH.

At 11 a.m. ... MR. PERCY STREET.

At 6.30 p.m. ... MR. PERCY STREET.

WEDNESDAY, DEC. 8TH, AT 7.30 P.M. ... MR. HORACE LEAF.

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All other meetings at Broadway Hall (through passage between 4 and 5, The Broadway, nearly opposite Station):—

SUNDAY, DEC. 5TH, AT 11 A.M. ... MRS. M. CLEMPSON.

WEDNESDAY, DEC. 8TH, AT 7.30 P.M. ... MRS. BODDINGTON.

FRIDAY, DEC. 10TH, AT 7.30 P.M. ... Lecture by MR. W. S. HENDRY, on Various Forms of Magnetic Healing. Tickets 1s. each.

Brighton Spiritualist Brotherhood, Old Steine Hall, 52a, Old Steine, Brighton.

SERVICES—Sunday, 11.30 and 7 p.m.; Monday and Thursdays, 7.15 p.m. Tuesday, 3 p.m. A hearty welcome at all meetings.

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Also Saturday, Monday and Tuesday.

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Meetings for week ending December 11th:—

Wednesday, December 8th, 5 p.m., Mrs. Starl Bush, Psychometry.

For particulars of membership apply the Secretary.

Visitors are admitted by invitation of a Member.

Members' Subscription: Entrance, 2 guineas; Town, 3 guineas; Country, 2 guineas.

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The British College of Psychic Science, TEL.] 59, HOLLAND PARK, LONDON, W. 11. [PARK 4709 Hon. Principal ... J. HEWAT MCKENZIE.

COMING EVENTS:

Friday, Dec. 3rd, at 8 p.m.—Clairvoyance by MR. A. VOUT PETER.
Tuesday, Dec. 7th, at 3.30 p.m.—Clairvoyance by MR. A. VOUT PETER.
Friday, Dec. 10th, at 8 p.m.—Clairvoyance by MRS. BRITAIN.

Public Lectures every Wednesday at 8 p.m.

December 8th—by MRS. CHAMPION DE CRESPIGNY, "The Present Wave of Psychic Science and its influence on the literature of the day." Non-Members, 1s.

Special Lectures on Thursdays at 5.30 p.m.

December 9th, at 5.30, by MR. PERCY R. STREET (of Reading), on "The Human Aura: Psycho-analysis and the Methods of Delineation." Non-Members, 2s. No earnest inquirer or student should miss this course of lectures.

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LAST TWO MEETINGS,

after which Mrs. Fairclough Smith is leaving for an extended tour through America.

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MRS. FAIRCLOUGH SMITH has resumed her "Studies of the Human Aura," and gives definitions of auric colours, every Sunday afternoon at 3.30 p.m. Silver collection.

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Lectures at 153, Brompton Road, S.W. (Theosophical Free Reading Rooms).—Tuesdays, 8 p.m., on "Some Problems of the Present." Fridays, 3.30 p.m., on "The Lifting of the Veil." Admission free. For full syllabus of Lectures apply Sec. as above.

"Hymns of Healing," suitable for Private or Public use. Arranged to well-known Hymn Tunes. Price, stiff covers, 6d; 4s. 6d. doz. Cloth bound, 1s.; 9s. doz. To be obtained from Sec., Brighton Spiritualist Brotherhood, Old Steine Hall, 52a, Old Steine, Brighton.

Miss Lind-af-Hageby appeals for Christmas gifts of Children's Clothing for Sanatorium Beausoleil, Carqueiranne, in France. Child-victims of the War from the devastated parts of France are being nursed back to health and joy in life. The first patient to arrive was a little boy from Lille whose father was shot by the Germans and whose mother was sentenced to two years' imprisonment. Boys' and girls' jerseys, stockings, vests, shirts, nightdresses and chemises are welcome (ages 3 to 14). Gifts should be sent to Miss Lind-af-Hageby, 35, Old Bond Street, London, W. 1.

LIGHT

A JOURNAL OF
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,082.—VOL. XL.

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SATURDAY, DECEMBER 4, 1920.

[a Newspaper]

PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Beyond this it has no creed, and its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

The gradual emergence of Spiritualism into a matter to be regarded with respect is illustrated by the following reference in the "Daily Mail" Year Book, 1921, dealing with the Lambeth Conference:—

"Another matter which was dealt with, and with much sympathy, was what may be contained in such words as Spiritualism, Christian Science, and Theosophy. These words are all connected with that spirit of inquiry which has, no doubt, always prevailed, but which is to-day absolutely pressing upon the minds of men, and whilst the Lambeth Conference could not give its direct approval to the teaching which the adherents of these phases of thought set out, nevertheless, the underlying truth in all of them was not forgotten.

We proceed, as some of our more ardent friends complain, by slow and painful inches, but we do advance. And as progress is cumulative we may hereafter progress still more rapidly and accomplish in a year as much as in a decade before. We are not impatient. Let us have the foundations tested to the utmost by the general common-sense. Foolish opposition will in the end defeat itself.

"Spiritualism and Religion" is a perennial topic. We have too often indicated our own views on the subject, which coincide generally with the dictum that Spiritualism is the preamble of all religions. Here is what the late Mrs. Emma Hardinge Britten, one of the pioneers of the Spiritualist movement, said on the subject nearly thirty years ago. We take the paragraph from a report of one of her addresses given at Cavendish Rooms:—

The first great question of the age was religion. Spiritualism came with the highest and most wonderful claim for its facts; and in their fundamental points Spiritualism and religion were alike. Spiritualism taught and also proved the existence of God the Spirit. It demonstrated that there was no power in the change called death to touch the spirit; and, therefore, inferentially it proved immortality. Spiritualism gave humanity the means of preparation for the life beyond. Religion consisted in a knowledge of God, the proofs of a life hereafter, and the proper comprehension of the relation of this life to the next; and all these requisites were fulfilled by Spiritualism. The great triumphs of science and art which had virtually remodelled the condition of the earth from the time when it was a primeval waste of swamps, deserts, and tangled forests, and man first appeared on its surface, all these were due to the powers of humanity as spiritual beings. That these spiritual beings

are deathless was a mighty discovery—a discovery that led to a deeper and clearer realisation of the truth that God Himself is a spirit. It was true that the Creator could never be comprehended—the atom could never comprehend the totality—the finite could never master the infinite; but nevertheless they knew God now as the Architect of the Universe, the great Engineer who drove the ships of fire through the heavens, who inspired thought and animated matter, who guided, and raised up His children through necessity, to higher conditions of existence. Spiritualism had enabled man to recognise God as his Father, giving a new meaning to the idea, for man had now discovered that he was a spirit even as his Creator. It had abolished all the wild and terrible fantasies of theology, and had imparted higher and truer conceptions of existence.

THE CHURCH WITH THE LARGEST CONGREGATION IN THE WORLD.

Mr. Vale Owen's Church at Orford to be decorated at Christmas by the readers of his spirit messages.

It has recently been suggested by many of our readers, who have since February of this year been following closely the Vale Owen Script in the "Weekly Dispatch," that some happy scheme might be devised whereby the hundreds of thousands of readers of the messages could show in some simple way this Christmas time their deep appreciation of the messages and of the devoted minister through whom they were received. All Hallows, Orford, has been a shrine and centre to many.

It might indeed be suggested that this tiny church has, through the spirit messages, the largest congregation in the world.

It was in the vestry of this little parish church that the revelations of the Life Beyond the Veil came to Mr. Vale Owen. It has therefore occurred to some of us that a church hallowed by angel presences might be decorated this Christmas with floral offerings from the readers of the Script.

During last week-end Mr. H. Engholm made the suggestion to Mr. Vale Owen and his Churchwardens, and the idea deeply touched them. So it is proposed with this issue of LIGHT to invite everyone who reads this to send a small donation (which should not exceed half a crown) to create a fund to decorate the little church at Orford on Christmas Day, and make it a veritable shrine of flowers.

Mr. Vale Owen has offered to send to every donor an autographed Christmas card giving an illustration of the little church covered with a mantle of snow, together with a greeting and God-speed for 1921. It is intended that every donor shall receive this Christmas card on Christmas morning.

WHERE AND HOW TO SEND YOUR DONATIONS.

Send Cheques and Postal Orders only (not stamps), made payable to H. W. Engholm, Offices of LIGHT, 6, Queen Square, London, W.C.1., with the donor's full name and address. All donations will be acknowledged in our columns.

This fund will close on Monday, the 20th instant.

We ask all readers of LIGHT to tell their friends of the proposal, which should interest every reader of the Vale Owen Script.

"Light" can be obtained at all Bookstalls and Newsagents.

THE SEARCH FOR THE SOUL.

It has often been a matter of wonder to us that so many thousands pass through the world seeing nothing of the beauties spread out around them, hearing nothing of the "celestial chimera"—the music of Nature and Humanity. For them the pageant of the skies passes in vain, sunrise and sunset, the graceful wreathings of summer clouds, the majestic mantle of the night, "fretted with golden fire." Religion, Philosophy, and Art discourse their wonders and mysteries, but their appeal is lost on these dull souls—insensible not only to the spiritual side of things, but to the finer aspects of the world of matter.

It is a sad pity, but we must be just to these deaf and blind ones. They are, for the most part, unconscious of their shortcomings. It is ignorance, not wilfulness, from which they suffer. Far otherwise is it with those who have the capacity to perceive, but who shut their eyes and stop their ears, dismissing the vision as an idle fantasy and deriding the "concourse of sweet sounds" as a tedious tangle. A strange perversity this, and the secret of it lies doubtless in the deeper consciousness of its victims. They are dimly aware of interior discords liable to be aggravated by close contact with the realities, and they find refuge, of a sorry sort, in an affected cynicism. For the merely ignorant the awakening will be a surprise, to these others it will be pain and remorse. Soon or late, the revelation must come to all. Neither indifference nor hostility can affect the reality, although they may disturb the faith of the weak. "For," say these, "it seemed to us so plainly visible—the beauty and Divinity of life, the existence of the soul, the reality of the world beyond. But here are men with strong, shrewd minds who tell us we are deluded. They see nothing of these things, and what they do see tells them an entirely different story. It is very perplexing."

It is indeed perplexing until one begins to examine the standpoint of the objectors, and discover their reasons for failing or refusing to see that which plainly manifests itself to some of their fellows.

There is a sense in which the inner realities are purposely concealed from those who are not ready to behold them.

Many a skilled biologist has traced the development of the human form from its beginning as a cell through all the stages of birth, growth, and maturity, until dissolution, without ever coming into conscious contact with that finer chemistry that has built up on the interior side the spiritual body designed to survive the shock of death. It gave him no hint of its presence, mercifully reserving the revelation until it could be given in a form that would not come as a devastating shock to self-complacency, "upsetting the philosophy of a life-time." Nature does not share our impatience in these matters. Her sanctuaries are not to be violated. As Ruskin put it:

"Nature keeps whatever she has done best close sealed until it is regarded with reverence."

And truly amongst the things she has done best may be counted those ethereal creations that represent the fine flower of her work in the physical universe—the building of those realms of sublimated substance, the fit abode of the soul that, having abandoned its grosser life-form, now expresses its consciousness through the finer vesture which she has woven for it in her secret laboratories. That work has been amongst the greatest of her secrets, revealed but to the few, and then not as a matter of favour or privilege, but as a reward for fitness. Science almost daily surprises some of

the lesser secrets, and will one day discover this also—when the time is ripe. Reverence, as Ruskin clearly saw, is the prime condition, and reverence is not a quality as yet conspicuous in the general attitude of the scientific mind. And so wondrously is life ordered, that man is himself the unconscious keeper of the mystery. He doubts, derides, denies, and is thus held back by his own act until he has proved his fitness to enter the sanctuary. Why (he demands)

is this or that proof not yielded to him? It would be—in the light of what he has heard and read of psychical phenomena—so easy to produce some irrefutable evidence of the existence of spirits in a spiritual world—something that would at once carry conviction to mankind. And it is not forthcoming. There are hints and flashes, but no great definitive revelation. The dwellers in that other world could tell us so much, and do so much, to lighten our earthly pilgrimage. Even when they do intervene, as in the case of the goodly company of prophets, seers, mystics, and spiritual teachers, those great souls are still left to struggle along, making shoes or tents, digging, or otherwise earning a meagre livelihood—sometimes even begging their bread—in a world that cares very little whether they live or die; except where it has made up its mind that they shall die as disturbers of its peace. Yet they had the secret which the world always said is wanted, and always so little deserved. What a light the New Testament throws on the question! "In my Father's house are many mansions." "Now, concerning spiritual gifts, brethren, I would not have you ignorant." "There is a natural body, and there is a spiritual body." And what has the world and the Church made of it all? Very little but confusion as yet. So far as man has worked faithfully and reverently along the road of material achievement, he has been rewarded with the discovery of secret after secret. In these directions there is reason to believe that he has been aided in subtle ways by those of his fellows in the higher world having similar interests. But the question of the soul as a scientific fact has, so far, proved (for the most part) abortive. True, to the clear thinker it has afforded evidences enough of its existence and activities in the host of inventions and discoveries. Perhaps it resents being classed amongst its chattels as one of them. Certainly it remains strangely elusive to some of its purveyors, howbeit to others it has manifested itself in ways little known to the general mind. To the demand that its existence shall be demonstrated by abnormal or supernatural happenings in the physical world it pays little heed. These are not its most natural methods of expression, and of these as much or as little is given as is consistent with the needs and the fitness of those who seek.

INFLUENCE.

No one questions the "undue" influence which all know plays an important part in the struggle for ambition or even for the very means of existence, least of all, the psychic to whom thought is understood as a real and actual influence. When thought is considered as operative on the mental plane, as a supremely powerful influence on human actions apart from any higher conception, the Divine precept, "Men ought always to pray," has a more definite meaning. To a psychic it is pre-eminently practical.—"The Fringe of Immortality," by MARY MONTEITH.

The day of judgment is not necessarily a day of punishment, it is a day of consequences.—DR. I. K. FUNK.

Unseen Powers in our Daily Life:

From Zabbiel.

VERY few there are who realise in any great degree the magnitude of the forces which are ambient around men as they go about their business day by day. Nay, they mingle with your own endeavours, whether you will or no.

These powers are not all good, but some are malicious, and some are between-wise and neither definitely good nor bad.

When I say "powers" and "forces," it is of necessary consequence that personalities be present with them to use them. For know this: that you are not, and cannot be or act, alone, but must act and will and contrive in partnership, and your partners you do elect, whether you do so willingly or no. So it behoves that all be curious in their selection.

This may be assured by prayer and a right life. Think of God with reverence and awe, and of your fellow-men with reverence and love; and do all things as knowing we watch you and mark down your inner mind with exact precision, and that as you are and become now so you will be when you are awakened here.

What things now to you are material and positive and seem very real will then be of another sphere, and your eyes will open on other scenes, and earth be spoken of as that other sphere and the life of earth as a journey made and finished, and the money and furniture and the trees in your garden and all you now seem to own as your peculiar property will not be any more at hand.

Then you will be shown what place and treasures and friends you have earned in the school of endeavour just ended and left behind for ever.

And you will be either full of sorrow and regret, or compassed with joy unspeakable and light and beauty and love, all at your service, and those your friends who have come on before.

Now what, think you, will that man do whose life on earth has been a close compartment, with no window for outlook into these spiritual realms? He will do as I have seen many do. He will do according as his heart is fashioned.

Most such are unready to own their error, for they are usually positive that the opinions built up during a lifetime cannot be so grievously in error. These have much to pass through before the light will serve their atrophied spiritual sight.

But those who have schooled themselves to sit loose to what are counted for riches and pleasures on earth shall find their laps not large enough for the treasures brought by loving hands, nor their eyes so quick as they may catch all the many smiles of welcome and delight at the surprise they show that, after all, the real reality is just begun, and the new is much better than the old.

From the Vale Owen Series,
Weekly Dispatch, May 2nd, 1920.

* The Messages from Zabbiel are now published in the Vale Owen Series, Book II, "The Highlands of Heaven," Thornton Butterworth, Ltd. 62 St. Martin's Lane, London, W.C.2. It can be obtained at all bookshops and bookstalls.

December 4, 1920.]

LIGHT

DEC 12 1920

Smithsonian Deposit

CLAUDE'S THIRD BOOK.

Being Further Messages Recently Received
and Collated by Mrs. Kelway-Bamber.

From Her Son Claude Killed in France November 11th, 1915.

THE ETHICS OF CLAUDE.

(Continued from page 412.)

V.—SPIRIT AND ITS BODIES.

Spirit is everlasting and permanent, for it is indestructible. It can be diverted and converted into different forms and shapes. For instance, I am spirit but I have shape—a form like my physical body used to be. Some people think of Spirit as if it were a small "light" situated in the heart, which is generally looked upon as the "romantic" organ of the physical body (I suppose because it is easily affected by emotion). I am all spirit, but containing and supporting certain atoms of matter, which together form my "Ethereic" body.

We are not omnipotent here, and I am still limited as regards what I tell you by my etheric brain, for that is only able to pass on what it receives from my subconscious mind. I still have to think through my mind. I am not all mind. Spirit itself is invisible. It is the manifestation of spirit through matter that you see.



CLAUDE KELWAY-BAMBER.

Pilot R.A.F.

Fell in the Great War, 1915.

For instance, if a clairvoyant were to say she saw me, "a spirit," she would be right in the way commonly understood, but she would, of course, really be seeing my "etheric body"; she could not see the spirit of me or of anyone else, for that is invisible. "Why is the etheric or spirit body like the physical?" When my spirit was with my physical body my etheric body grew with it and moulded itself according to the physical body, so if I had had a *retrograde* nose there I should have one here. You would not know me if I had suddenly changed it for one of the "Roman" variety, would you?

Even while connected with the body, the spirit when travelling in the Astral has the characteristics of the physical body, but the longer you are here the more you tend to perfection. Your personality is not altered and your individual characteristics are the same, but people become, as you can imagine, better looking—all the signs of wear and tear disappear; they are no longer strained, worried, old, nor weary looking; their expression changes.

I have told you how man's physical body is always connected with God, how the cord between each man's individual body and spirit is never severed till death, and how his spirit has another "cord," or "tube," or "link" (or whatever you like to call it) which connects it with God, the source of his life. When I left my physical body at death God had no further use for it in that form, so the link between it and my spirit was broken, but the cord between my spirit and God—the source of spirit—of course, remains, and the better and purer I become the shorter the cord is, for I am nearer God.

I don't know if I can make you understand what I want to say, for it is very difficult to find suitable words to express such subtle mysteries. I can almost look upon my body here as being part of God. On the earth my body was not me, but my natural home; it was the place God put me into, and meant me to work through and develop in through the experiences of the physical. Here, you see, the more I progress the nearer I get back to God, the source of my life and my real home.

The great space beyond the spheres, as I explained before, is full of God—that's God's body—I am not using the word in our limited sense as meaning something more or less solid with arms and legs, etc.). I mean by "body," a mass of vitality, power, and strength, and the nearer one gets to this great space, the nearer you are to having a real God-body.

My earth form, connected in its very material with the earth, was the vehicle while I was there for my mind and my strength to manifest through; it signified the apex of my power then, because only through it, in those days, could I accomplish anything, and, even when away from, but still connected with it, my spirit worked always with it in view

and remembrance. Everything now is done with the view to my return one day to my body—God. I shall be able to take into it all my love, all my power; indeed, I cannot go till I am able to take these, for God is only power, and love, and peace, and all that is beautiful.

VI.—THE GOOD AND BAD ANGELS.

You often find people try to excuse themselves or others for wrong doing by saying "The temptation was too strong," "His evil genius influenced him," and so forth, as if they thought the sin was due to some outside influence they were unable to resist. They make this supposed influence the "scapegoat," and seem to consider in some way it lessens their own responsibility in the matter. One would imagine to hear them that there are evil spirits constantly wandering about the world seeking whom they may devour, as well as good angels, and that there is a general warring and dragging of unfortunate individuals first in one direction and then the other by these diverse elements. As a matter of fact there is a constant war between good and evil, for each individual, but the fight is not conducted by forces outside himself. The good and bad angels are within him, and outside influences can only affect him in as far as he encourages or permits them.

Man has free will, as I have told you many times, and is master of his own destiny. The good angel within him is his sub-conscious or spirit mind, what you call conscience. As it belongs to the things of the spirit it is subtle, and refined, and speaks in a still small voice, but it is persistent and always on guard, and when man wants to do wrong it worries him so incessantly that he shuts it off. The bad angel is his lower self, which tempts him through his senses. This voice is loud, and strong, and cunning, for it suggests sometimes that he should merely play with the idea of yielding to temptation, dally with evil, for it knows this is an easy road to follow to the inevitable end.

Conscience (the sub-conscious, or spirit mind) is not only man's monitor and guide, but eventually his judge, for it records indelibly all he has ever done of good or evil; as it is of God it judges him justly; it does God's work, it is God's intermediary. Though, as I have explained, no good or bad influence can affect a man unless he desires or permits it—it is open to him to invite the company of either good or bad spirits by his conduct. Like attracts like, the sensual attract the sensual, the cruel the cruel, the pure attract the pure, and so on, just as it is among people on earth. There bad men do not select saints as their companions, birds of a feather flock together.

As a matter of fact, as regards disincarnate spirits it is much easier to attract the good, for they are allowed to wander about, the evil are not. They are confined to the lowest astral, and can only move a very limited distance. If a man, therefore, really does attract a bad spirit he must be pretty bad himself, for his attraction must be stronger than that of the spirit's evil companions in the Astral in order to be able to draw him away from them.

VII.—THE FLOWERS OF THE SPIRIT.

I have told you God meant man to be good, and happy, and beautiful. These qualities cannot be attained permanently from anything outside himself. They are really not superficial things—they are the outcome of the spirit within him. They are like the flowers of a plant. The sap is the life of the plant, the flowers are additions to its beauty, and their beauty, and the time they last, and the way they succeed one another depend on the quality and quantity of sap flowing through the plant. It is possible by process of forcing to produce flowers on an immature or weakly plant, but they never last and the plant itself dwindles and shrivels. Man's spirit is his life, the sap of him, and if it is strong and healthy through mental control and self-discipline, it will, in due course, produce the flowers of wealth, distinction, wisdom, fame, or anything he may desire, and the possession of these things will, in this case, bring him peace, and happiness, honour, and lasting content, for he is sound throughout.

The man who works unceasingly for material things only—for wealth, and pleasure, and notoriety (which are merely superficialities), without troubling about the development of his own character, may, like the immature plant, force the flowers of his desires, but these, under the circumstances, will bring him no happiness eventually, for he is not sufficiently developed to use them aright, and has not earned them by strengthening his spirit through self-discipline. Mankind requires discipline, even the best of people are naturally clothed, but that does not develop character, and as man is master of his own destiny, the sooner he faces and realises the fact the better. This is why I have told you not to pray for material things for those you love on earth;

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† † Claude's Book.

pray that their spirit may be strengthened and that they may bring its consciousness through to the physical brain and its wisdom to everyday life. When they can accomplish this all else will be added unto them. If you could get them material advantages before they were ready to use them aright they would not last, so pray ever for the greatest thing for them, it will always contain the less as a matter of course.

You say, Mummy darling, that I continually advocate the hard and strenuous way. Well, you know how much I love you, and because of that I tell you only the truth as far as I can see it, even if it is not always comfortable, nor agreeable. People often lose sight of realities in superficialities; even their religion becomes flabby and emotional. They want perpetually to be upheld and helped, and though this is necessarily right for everyone at certain times it is not intended to be anyone's chronic condition. The people who sit with folded hands and say, "It's all right, the Lord will provide," quite misinterpret His will. He will provide if the suppliant is making an honest effort to help himself; and the people who say, "It's all right; I will leave everything to the guides" (whom they credit with the qualities of a genie and the obsequious attentions of a lackey) are very much mistaken if they think they can get any assistance in this way: they are in the world to develop their own characters, not that of the guides.

Every man must earn the flowers of the spirit by his own efforts. Nothing can be had for nothing. He must pay for everything in hard work, self-discipline, and even perhaps in pain and sacrifice.

VIII.—IMAGINATION, MUSIC, LOVE, AND FAITH.

Imagination is one of God's best gifts to man, and lifts him above the animals. It is the link between the sub-conscious and conscious mind, and the window to the world of creative thought, for the Arts are cultivated through it. Unless a man can imagine music he can't compose it, unless a man can imagine a picture he can't paint it, and unless he can imagine suffering he can't be sympathetic towards it.

The majority of people have no imagination except where things concern themselves personally. Imagination is the key to universal happiness. All wrong and evil deeds could be prevented by its correct use. For instance, if a man knew he was ruining others to enrich himself, he could not do it if his imagination were sufficiently developed to let him realise what it meant for all those who were to suffer for his greed. Scandal-mongers and vivisectioners would be unknown, sweating and oppression would cease; there would be no unnecessary suffering in the world.

We don't all think alike here, but we all learn to imagine. People, as a rule, only awake to certain truths by experience along those particular lines, and so many think of imagination as something to be suppressed, and say, "Don't let it run away with you," etc. It must, of course, be controlled and, like everything else, used wisely.

Music plays a big part in the spirit world. The music of the Heavenly Host is not only the sound, but the out-breathing of harmony from the twin forces of love and power. It is not the physical vibration, but the spirit in music, which, when produced in your physical plane, has its spiritual counterpart here. It is the highest form of manifestation of anything produced on the earth. The higher you get in the spirit world the more music there is. In the Seventh Sphere there is more singing than talking; there they can express themselves in beautiful sound. Very few can do this on earth now, though as people become more spiritual it will be easy and natural for many to do so, for the Spirit will express itself through them in this way.

Only on Earth are love and pain ever combined. For love there is often the only weapon that will pierce the physical and material crust and touch the spirit. It is the only way people can be made to feel. Would you have sought for spiritual things if you had not loved and lost me? As one can rise to the greatest height for love, and sacrifice all for its dear sake, so also the pendulum in its swing can carry one to the lowest depth of grief. If love could not bear hurt it would be a flabby thing.

Does not a mother love her child even more devotedly if she is unhappy about it? For pity and anxiety are mingled with it, and this is pain. Until man has so purified the Earth that pain and hurt do not exist, he must continue to suffer through love. Real love is a very wonderful and a very perfect thing. It is one of the attributes of God. It is not so common as is generally supposed, for there are many superficial substitutes that pass under its name: "infatuation," "falling in love," etc., for instance. These are often merely passing phases in which selfishness and personal desire play a large part, as is proved unfortunately by the records of the Divorce Courts.

So great is the bond of real love that nothing can sever it in eternity; it is pure and unselfish—it bears anything, it forgives everything, it understands all things—and just loves.

IX.—GOLD AND DROSS.

The man who can shut off all unpleasant thought appears to be happy and to enjoy life more than the thinker, for he is apparently able to take things at their surface value. The purely physical things are like dross covered with thin gilt. The things of the spirit are pure gold throughout. Everything beautiful in the physical is a replica of the

spiritual. You have only to scrape the gilt off the physical to find what is beneath, and everyone does this eventually; it is only a matter of time. Indeed it is all part of the education on Earth, which is God's school.

Nothing that is only material can bring lasting happiness and peace, for it is ephemeral. No purely physical or unworthy pleasure leaves any helpful remembrance which will sustain in time of trouble; on the contrary, these memories bring pain and regret. In acute pain, in terrible grief, at death, the memory of amusements or occasions that only appealed to the sensual in man would not be any comfort; they would, when facing these terrible realities, only rouse feelings of repulsion, even the thought of a particularly good dinner at such a crisis would not help! On the other hand a beautiful thought from a book or a play, or something once said by a friend might easily link one up with a train of thought which would bring comfort and attract very real spirit help.

Everyone at some time in the course of his evolution has a share of physical pleasure in order to learn to take it at its right valuation. If a man does not learn the lesson, the pleasures are withheld from him when he comes back to Earth until he takes the trouble to understand how to link them up with the mental and spiritual and so use them aright. Spiritual knowledge and experience are a sustaining force upon which man can always draw in time of need, it holds no regret, nor shame, for everything connected with spirit is beautiful.

There comes a stage in every man's evolution when physical things alone no longer satisfy him; he has learnt they are dross and he reaches out in the hope of finding some satisfaction in the mental or higher stage—this is always a crucial point in his career, for, as he desires it, he will get what he seeks, but like every other process in nature, it is gradual—he does not find happiness by miracle—indeed, he comes into a world of pain. When he gets to this stage he has withdrawn his power for thought from his limited, selfish, purely physical self and has touched the world of imagination. He realises then not only how useless and valueless his own life has been, but he becomes sufficiently sensitive to feel and tap unconsciously the thought records of thousands of others like himself. He feels and knows at last a little of the grief and injustice rife in the world, and then it is open to him to take one of two courses, either to brace himself up and fight through by facing unpleasant thought and facts, learn his lesson, and help in future to right in his own way, however small, some of the man-made wrongs of the world—or to try and shut off and forget his new experience and return to the things of the purely physical. If he does this it brings its own nemesis, never again can he obtain any real satisfaction, for he knows now for ever they are only dross.

Do you know, Mummy, this is the "hopeless stage" and at this point, some, who have not courage enough, and faith enough, to fight through fail utterly and commit suicide. They have nothing to live for. They feel life has proved vain and in the future, as far as they can see they think they must face only pain, and having no spiritual resources to fall back upon, they, as they hope, end it all. Now the man who faces the fight and learns his lesson earns his reward, for when he realises he is not in the world purely for the gratification of his senses he can and does for ever after enjoy physical pleasures as they are meant to be enjoyed, for he has other and greater interests and resources, and a spiritual reserve as well to draw upon in time of need. He knows the true value of material pleasures and their limitation and does not depend on nor expect too much of them for he knows they are not gold but only gilded dross.

(To be continued.)

THE LATE DR. J. W. CRAWFORD.

In addition to the sums already acknowledged, the following donations have been received for this fund, of which Sir William Barrett is treasurer. The list is now closed.

	£	s.	d.
Amount already acknowledged	272 15 0
From Three at the Great Public School at Skien, Norway	1 10 0
Three Appreciative Readers and Sympathisers with the Family	3 3 0
	£277	8	0

In a series of letters in the "Daily Mail," entitled "The Mind of a Child," there was a recent one which seemed to indicate psychic gifts in a child. Irene G. Stubbings (Sunnyside, 13, Holly-road, Ipswich) writes:—"My little nephew as a toddler would sit quietly for an hour at a time, appearing to listen to and sometimes answering (apparent) questions. 'What are you doing, sommie?' asked his mother. 'I'm playing with Lennie,' he answered. 'Who and where is Lennie?' we asked. 'Why, here, of course, sitting beside me!' he exclaimed." Mere childish imagination will be the explanation of the average person. But most of the great psychics have had such experiences in their childhood, and the world would hear more about such cases did not mothers and nurses, as a rule, stifle infant sensitiveness.

WHAT THE CHURCHES CAN LEARN FROM SPIRITUALISM and PSYCHICAL RESEARCH.

6.—By the REV. DR. W. F. GEIKIE-COBB, (Rector of St. Ethelburga's, Bishopsgate, London, E.C.).

Resolution 57—Official Report of Bishops' Conference held at Lambeth Palace, July 5th to August 7th, 1920

"The Conference, while prepared to expect and welcome new light from psychical research upon the powers and processes of the spirit of man, urges strongly that a larger place should be given in the teaching of the Church to the explanation of the true grounds of Christian belief in eternal life, and in immortality, and of the true content of belief in the Communion of Saints as involving real fellowship with the departed through the love of God in Christ Jesus."



REV. DR. GEIKIE-COBB.

"What can the Churches learn from Spiritualism?" Much, every way, positively and negatively.

(1) In the first place they can learn that all knowledge, whether of things within or things without, is rooted in matter of fact, though not bounded by it. Nine people out of every ten you meet to-day agree that they cannot find the inspiration and guidance they need in the beliefs or practices of any organised Church. Their reasons for this judgment may be insufficient, but their agreement in the conclusion they reach is unmistakable. What, then, is the nature of their gravamen? It lies in the fact that no Church has succeeded yet in emancipating

itself from the dead hand of the past. None realises that what is imposed to-day by authority as necessary to be believed is a blend of first-hand experience and of philosophical reflection. Much of what passes for the Christian creed comes under the latter category, and has, therefore, no claim to finality. The heresy of yesterday is the orthodoxy of to-day. It is the facts of experience which, in religion as everywhere else, are the rock on which we build. For example, the writings of St. Paul contain a good deal which is merely Rabbinical. This is now obsolete. But they also record what he had seen and known. And this can never grow old.

Now, Spiritualists are inviting us to examine for ourselves whether the things whereof they speak are so, or not. Here they follow the lead of all great thinkers who, following Aristotle in the older world, Roger Bacon in the Middle Ages, Descartes and practically all moderns, bid us observe first and conclude afterwards. Even if some philosophers do depart from this rule, scientists are unanimous in keeping it. And within its own bounds no Church can afford to ignore this principle of science. Religion rests on hard facts of experience. Spiritualism affirms that it does also. Suppose, then, any members of the Church refuse to examine the claims made by Spiritualists to be accurate observers and reporters, they can justify their refusal only by showing that Spiritualists are untrustworthy, or their subject irrelevant. And either assumption would be no more than an assumption.

(2) In the second place, the Church stands or falls by the same truth as that on which Spiritualism builds. All attempts to transform Christianity into an instrument of social progress, or world-purification, have the vice of being untrue to type. Christianity takes form unquestionably in this world of ours, as does all that we know, but its claim has always been that the Christian is a stranger and a pilgrim here, that he came forth from God and is returning to God. His implicit belief is that the spirit of man is not a constituent member of the Time-order, but of the æonian or eternal.

But this is precisely the pre-supposition from which Spiritualism starts, a pre-supposition which it maintains that it has justified by the facts which it has established. It is true that it is not easy to see how a fact of experience can by itself be a proof of a truth of the supra-temporal order. But if it be once proved that a soul persists through death and retains all that we consider ordinarily to be necessary to personality, then a momentous and long step forward has been taken. If Spiritualists be mistaken in affirming that the facts they have come across prove survival, then to facts we must appeal. Custom, tradition, and creeds are here helpless. To ignore the facts alleged by Spiritualists is childish; to deny them is foolish before enquiry, and impossible after it. The members of a Christian Church are bound in honour to admit that what they are concerned with is what Spiritualists are concerned with. Both are devotees of the unseen in the life of man, of the spirit as distinct from this or that bodily form.

(3) The Churches again are built up on their faith that

Jesus Christ appeared after death. This faith was originated by the first witnesses, told to others, embodied in preaching and creed, and then finally weakened by speculation. Spiritualists tell us that their facts go to show that the resurrection of Jesus Christ was a fact of the same order, and that its proof is indefinitely strengthened by being shown to be a supreme example of a general law.

The dogmatic argument is: Either the body and soul of Jesus when disunited by death, came together again by a special act of the Father, which is the orthodox Bishop Pearson's explanation; or that what appeared was a new life with a new body, which is the Spiritualists' view. Both assert identity in difference, but no doubt exists which hypothesis is the more probable, or the more likely to be found acceptable.

(4) Many people feel that the kind of after-life commonly described by communicators is dull, dreary, and pitched in a low key. It lacks poetry, verisimilitude, and all the solemnity of an apocalyptic vision. It seems to be too deeply coloured by a sort of middle-class theology, and by the piety which is innocent of culture and of the heights of mystic rapture. And certainly, ample ground exists for this repugnance. But yet, orthodox Christians might be induced, when they make such a criticism, to reflect that they are in no better case; that harps and crowns and a cubical city, and winged creatures, and white robes, and eternal music, hardly bear analysis, and might quite conceivably pall on the mind of a spiritual being locked up to them. If it is said that all these are but pageantry, clothing the inexpressible, would not the retort be in order that perhaps spiritualistic descriptions do not claim to be more?

(5) Lastly: Spiritualists, rightly or wrongly, are founding societies or groups, and holding meetings and services, which differ not in principle from similar things found in the Churches. But the more thoroughly this movement is carried forward, the more should Church people recognise that a Church exists to supply something which may slake the thirst of the soul for God. Or, in other words, the business alike of the Churches and of the Spiritualist community is to further the life of the soul, a work which none devoid of spiritual life can perform. If, then, people leave a traditionally-moulded Church for a Spiritualistic, the orthodox would do well to enquire where they themselves fail to meet the demands of life. Self-will, impatience, and a supercilious attitude are common enough, but they do not avail to account for the greater and ever greater leakage from which all organised Churches are suffering. Want of a living faith, of enthusiasm, of a desire to serve the things of the spirit, a humility which stands on the ancient ways and there marks time, these are also common. Spiritualism is trying to serve a more excellent way. It has indeed not yet shaken itself free from the defects of youth; but it is very much alive, and has the confidence of youth. It will probably be taken over by the Churches some day, but that day is not yet, and when it dawns it will not be the same Church quite, nor will perhaps the Spiritualism of that day be the Spiritualism of this.

THE NEW "LIGHT": CONGRATULATIONS.

We do not pretend that everybody is pleased with the change in LIGHT. But the notes of dissent are rare in comparison with the tokens of warm approbation, even from those who do not take kindly to our cover. Here are a few:

May I add my congratulations on the new form of LIGHT? It is now more full of interest than ever.—ARTHUR M. HEATHCOTE.

LIGHT, inside and out, now meets the need of the really thinking inquirer. Thanks for the big improvement.—W. H. SHADDICK.

It is not possible to speak too highly of the improvement in the paper. The articles are splendid, and place the subject on a higher plane.—H. G. TROUGHTON.

"GRANT, Lord that each fresh peal of tune may usher in an era of advancement, that each change prove an effectual, lasting, happy gain."—BAILEY'S "Festus."

THE "SLEEP" OF DEATH.

A SUGGESTED RE-INTERPRETATION OF THE ANCIENT METAPHOR.

ADVENT ADDRESS by DR. ELLIS T. POWELL (late Editor of the *Financial News*).



ELLIS T. POWELL,
LL.B., D.Sc.
Author of several works
on Psychic Science.

At the well-known church of St. Jude-on-the-Hill, Hampstead Garden Suburb, where the Rev. B. G. Bouchier is Vicar, Dr. Ellis Powell commenced on December 2nd a short course of Advent addresses. The first address was devoted to the subject of "The 'Sleep' of Death."

This, said the speaker, whose address we briefly summarise, is the season when, from time immemorial, the Church has been bidden to think of the coming advent of her Lord. She does not contemplate only His first advent, His coming from Eternity into time, His descent from a consciousness of immeasurable range into the limitations of humanity. That is the coming which she will celebrate at Christmas. But, as her own year begins, and the civil year draws to a close, she also contemplates His second advent, surrounded by the armies of the departed. But when we seek to turn our thoughts, in solemn anticipation, towards that sublime consummation (whatever its nature may ultimately prove to be) we are perplexed by a seeming contradiction in the language of the sacred writers. They appear to present two irreconcilable aspects of the life beyond.

We are told, for instance, that the Lord giveth to His beloved sleep. We read of the dying protomartyr that he fell asleep. St. Paul speaks of those that are fallen asleep in Christ. He would not have us ignorant concerning those who are fallen asleep. And we, on our part, have adopted into our everyday language the very Greek word which he used, so that we speak of the cemetery, which really means the place where people sleep. We do not, however, imitate St. Paul's dislike of the very word "grave," which in all his writings he only uses once, and then he is quoting from another author and cannot help himself. All this would seem to point to the unconscious slumber of the departed, awaiting, as it were, some crisis which shall rouse them into life again. But side by side with these allusions we find language which points to the so-called "dead" as being in a condition of joyous activity. They rest from their irksome toils, says the Spirit, but their congenial activities follow them. How can the congenial activities—the art, the music, the services of love and devotion—be simultaneous with a dreamless sleep? "To-day shalt thou be with me in Paradise"—but unless there was consciousness of the transition and of the companionship the promise was an empty one; and we may be certain it was not. Again, we have pictured for us the great multitude which no man could number, gathered out of every nation and tribe and language. But they are not asleep. Theirs is a conscious adoration, a deliberate ascription of praise and honour to Him who sits on the Throne of the Ages. Once more, St. Paul (II. Cor. vi., 5) is anxious to get away from the body and reside with the Lord. But the unbroken slumber of the grave could hardly be called a residence with the Lord. It would be easy to add to this list of contrasts between slumber, on the one hand, and buoyant and abounding joy on the other. The contrast takes the form of paradox when St. Paul says, "Ye are dead, and your life is hid with Christ in God." As a rule we make no attempt to reconcile the different aspects. Our theology most inconsistently embodies both, so that sometimes we picture our enfranchised brethren as dead in the most utter sense of that word, and sometimes again as joyous members of the church triumphant, far more alive than ourselves. We visit the cemetery, and regard its silent inhabitants as knowing something of our sorrow, and anon we think of them as witnessing the sublime worship of angel and archangel, flinging down on the jasper pavement their crowns of amaranth and gold. What is the key of this inconsistency, if inconsistency it really is?

Is not the clue of the enigma to be found in the fact that we, like the great Head of the Church, have come from another sphere into this life of labour and limitation? "Father, glorify me with the glory which I enjoyed in Thy presence before the world began," says Christ (John xvii., 5), thus claiming an immeasurable pre-existence for Himself. But according to St. Paul (Rom. viii., 29) God decreed of old that His Son should be the firstborn of a great brotherhood; and the very term brotherhood signifies a uniformity of origin, *in degree, at least in kind*. Moreover, we have that unmistakable reminder (lost in our translation) by

the authoress of the Epistle to the Hebrews that all angels are spirits in the divine service, commissioned for the benefit of those who are on their way back home. We are not native here. We have no continuing city, but we seek one to come; and while we seek, the larger consciousness, which is ourselves, is caged, cribbed, confined, by the pressure of the flesh and the fact that this physical brain and its concomitant organs like eye and ear, form the best instrument we have for getting into contact with our surroundings. On that view the body is not the source of our consciousness, but really a restriction thereof. It may be essential to our terrestrial consciousness and yet the impediment of our spiritual life. And do we not occasionally, even while still denizens of earth, do we not escape from our prison, and range into the larger sphere, coming nearer, consciously nearer, to the source of all spiritual energy? Assuredly we do. I will not do more than mention the fact, for fact it certainly is, that our spirits often leave the body during sleep, and gain glimpses of that land to which we are all hastening. And do we not all know how in moments of spiritual emergency, at the crisis of a life, in the presence of some act of heroism, as we watch the last fluttering of a parting soul, and, most of all, in that highest embodiment of the Communion of Saints, the Eucharistic celebration, we seem lifted out of ourselves, into contact with a far loftier world? And when the flash has passed, when the radiance has died away, when the golden gates have closed again for a time, we understand how true it is that life cannot be all transfiguration—

Not yet to man 'tis given
To rest upon that height,
'Tis but a passing glimpse of heaven;
We must descend and fight

But when at last these relapses are among the things of the past, and we have been folded into the grasp of the larger consciousness, the higher and deeper selfhood which will be ours on the other side of the river, will not the sensation be like that of falling into tranquil sleep? As the late Father Tyrrell so beautifully put it, "To wake from the incoherences, horrors and perplexities of a distressing nightmare to find oneself safe in a quiet bed, would be virtually a falling asleep, a return to peace and rest. In this sense death will deliver us from the doubts, obscurities, fears and sufferings due to the disintegration and loss of full self-consciousness, inseparable from our mortal condition. Fulness of congenial activity is fulness of rest. When its rotation is swiftest the top is said to sleep." If this is the right interpretation, Stephen's falling asleep was an awakening into the tranquillity of a wider selfhood, not a lapse into dreamless slumber. And the sleep of our enfranchised brethren is indeed a peace and a quietude beyond the best that we can imagine; but it is the sleep of fuller realisation, not of faculties anaesthetised into temporary atrophy and almost nothingness. So the soul in the "Dream of Gerontius" is made by Newman to describe this all but indescribable peace:—

"Now I am refreshed,
A strange refreshment; for I feel in me
An inexpressive lightness, and a sense
Of freedom, as I were at length myself
And ne'er had been before. How still it is!
I hear no more the busy beat of time,
No, nor my fluttering breath, nor struggling pulse.

* * * * *

"Now I am
So whole of heart, so calm, so self-possessed,
With such a full content, and with a sense
So apprehensive and discriminant,
As no temptation can intoxicate."

Surely, when our widening and deepening consciousness is invaded by that beneficent flood of peace, we shall know better what advent means. For it can come but from one Source, and that the Source to which all thoughts are turned whenever advent enters our contemplation. It will be our permanent awakening into that life to which, in moments of earthly upliftment and ecstasy, the spirit has for a brief term penetrated. And so our fall into the "sleep" of death will be less the occasion for a "good night" here than for a joyous "good morning" from those who will greet us on the other side!

THE Christianity that is wanted for our day, for every day, is a Christianity that refashions the character of the individual and makes him feel and see in every departure from the divine ideal in his fellow-man or woman, a concrete blasphemy against God and His Christ. The helping of man is the best serving of God.—W. T. STEAD.

PSYCHICAL RESEARCH AND HUMAN SURVIVAL.

CONDUCTED BY MR. STANLEY DE BRATH, M.Inst.C.E. (late Division Officer R.E.).

Author of "Foundations of Success," "Psychic Philosophy," "Mysteries of Life,"
"The Science of Peace," and other works.

The immense mass of scientific and lay testimony to the facts of Spiritualism makes it superfluous to confirm these further. Interest now centres on rational explanations of them. Dicta by scientists who have not systematically studied the facts have no weight. Those whose works are quoted are not referred to merely as men of science, but as having studied the facts scientifically—i.e., by long and systematic experiments.

THE UNDYING PRINCIPLES IN MAN.



MR. STANLEY DE BRATH.

It is often assumed that Spiritualist phenomena are outside the natural order of things because they are supernatural, i.e., unusual. The tacitly accepted postulates underlying this assumption are two: (1) that the person, as we know ourselves, is the real Self, and (2) that our language is adequate to represent transcendental facts in a precise and scientific manner.

Current evolutionary theories really have these postulates at back of them, postulates that seem as obvious to the average mind as that the earth should be the centre of the universe, with sun, moon and stars revolving round it is to the senses; they seem to be facts of daily experience. But just as the mathematics of Copernicus and Newton demonstrated that the phenomena obvious to normal perception do not carry their true explanation on their surface, and need quite recondite operations of the mind to explain them; so now the discovery that the origin of species, the instincts of animals, and our own tastes, intuitive preferences and choices proceed from an Immanent Intelligence which, in Man, rises into subconsciousness and occasionally into consciousness, gives an entirely new datum, compelling assent to Myers' conclusions that the Self very far transcends the limits of the personal consciousness. This gives an entirely new and much extended aspect to the origin, the destinies, and the faculties of the Self. Its origin is indeed still veiled in mystery; on its destiny there are but fitful gleams; but its faculties are open to observation and experiment.

THE DEVELOPMENT OF PERSONALITY.

Darwinian evolution by Selection and Adaptation, was a distinct step to comprehension of the development of the Person as we see him in his outward form. It gave no clue to the faculties of the Self, and the quite logical inference from its data was that the personality is extinguished by death, an inference which the whole materialistic school was not slow to draw, nor afraid to incur the enormous responsibility of preaching to the masses. That there is no God, and no life to come, and therefore that the rewards of life are to the strongest, so that man may do what he will without fear and without hope, became the practical belief of many.

To maintain that inference, it was necessary to explain by a somewhat arbitrary theory of hereditary transmission of acquired faculties, for which there are very slender grounds, such facts as the sense of direction by which birds and fish migrate unflinchingly to distant countries and climates, sometimes passing through cold belts to reach the warm, the exceedingly complex instincts of which could not in the nature of things be referred to environment, and such transformations as those from an aquatic to a terrestrial or aerial mode of life, for which the animal is prepared before it ever enters on its new conditions. The tadpole and the caterpillar, for instance, cannot enter on terrestrial or aerial life till they have already developed the organs which will enable them to do so.

SUPERNORMAL FACULTIES.

Still less do adaptation and selection account for the supernormal faculties that are latent in mankind, and rise above the threshold of consciousness in certain individuals. Conviction of the full and absolute truth of the theory logically compelled those who held it to deny the existence of such faculties and to stigmatise their manifestations as fraudulent. Under a concept of evolution that takes account of these phenomena and the faculties from which they arise, and sees evolution as the gradual development of Consciousness as we advance from the inorganic to the organic, and from the animal to the man, the development of Mind, and not bodily form, becomes the chief purpose of the whole process. This transition "from the Unconscious to

the Conscious" and the fitting of the organism to be the expression of more and more conscious Mind, becomes possible by increasing organic and chemical complexity, and is doubtless brought about and "selected" by the Darwinian and Lamarckian processes, but does not depend on them as primary causes. They are, in fact, secondary factors, the directing machinery, but not the originating causes.

Those who take the survival of the Self as inherently probable from the nature of Mind, and think it proved by the great mass of supernormal phenomena bearing on the subject, such as unmistakable portraits of deceased persons on the photographic plate, recognitions by dying children of those who had preceded them into the Unseen, the many authenticated apparitions of "the dead," and "messages" which bear every character of genuineness, consider death to be just such a change to a new environment as comes to insect in the chrysalis—a transition of which that natural change has always been felt to be a fitting image.

HUMAN SURVIVAL AND EVOLUTION.

That the future life should be a continuous evolution from this seems to such persons an entirely rational conclusion under natural law. The difficulties attaching to it seem to them to arise from our inveterate habit of assuming that the conditions under which we live are the only possible conditions. Now we need hardly refer to the Theory of Relativity, of which Einstein is the latest exponent, to be convinced that it is indisputably true that Matter, Time, and Space are correlatives, so that in the absence of the first the others would not exist, or would impress consciousness in a totally different manner. Space is, to common perception, the distance between masses of matter, both on the earth and in the stellar universe. Time is measured by the movement of those masses. Our knowledge is sure as long as we keep within the limits prescribed by these conditions. Matter is all that has weight, or is amenable to chemical analysis. Energy is power, ethereal in its nature and transformable at will. Mind is known to us directly, only in association with both Matter and Energy. Within these limits knowledge is secure, and experimental. It becomes inferential, tentative, and insecure as soon as we attempt to transcend them, except in three particulars. Those particulars are Thought, Love, and Will, which stand outside the phenomena of Time and Matter, though they extend into, and produce phenomena in both.

THE EVOLUTION OF THE SELF.

When, therefore, the Self is dissociated from Matter as we know it, that Self must enter upon a new relativity in which perhaps Energy takes the place of Matter as known to us, and would then enter upon conditions for which our language has no equivalents except those above-named. All others must be expressed by symbols if expressed at all. The Mind is the same, but all the surroundings are radically changed by the absence of gross matter to the consciousness.

It is a remarkable fact that in all the higher communications which reach us from the Unseen, the utmost insistence is laid on two of the factors above-named—Love and Will. It is the Will-to-Good—the unselfish work for the Kingdom of God—which is presented as the essential condition of progress in the Life Beyond. In short, everything is consonant with the idea of the Self entering into a new relativity which is almost indescribable except by symbolisms derived from present conditions, but in which the essentials of personal consciousness remain. Thought, Love and Will are intelligible to us, and form the link of continuity in a development which is as much in the natural order as the transformations of the lower animals, though the conditions may, and do, transcend all our notions derived from Matter, Time and Space, and retain from this state only the spiritual powers of thinking, willing, and loving.

"LIGHT" DEVELOPMENT FUND.

In addition to donations recorded in our previous issue, we have to acknowledge, with thanks, the following sums:—

	£	s.	d.
Amount previously acknowledged	34	13	0
Mr. W. F. Kingsland	10	0	0
"Continental Friend"	2	0	0
Morris Hudson	1	0	0
	£47	13	0

LIGHT,

6, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON,
W.C.1. Tel: Museum 5106.

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to the Manager. Cheques and Postal Orders should be made payable to "LIGHT."

Subscription Rates.—Twelve months, 22/-; six months, 11/-. Payments must be made in advance.

All applications for advertisements must be made to J. H. GORING, Graham House, Tudor Street, London, E.C.4. Tel: 13124 Central.

A PLAIN QUESTION.

The Bishop of Oxford, who addressed a large congregation at St. Martin's-in-the-Fields on Spiritualism, Christian Science and Theosophy on Thursday, November 25th, was the Chairman of the Committee of the Lambeth Conference which considered these same subjects. We are therefore glad to have an opportunity of hearing his opinions on an occasion when, free from the somewhat rigid and responsible environment of Lambeth, he could give a more free expression to them. The Lambeth resolutions embody the consensus of the opinions of the whole composite committee. This address is the Bishop's own.

But when a prominent Church newspaper says that "as chairman of the Committee . . . the Bishop of Oxford was well qualified to deal with such a theme," we are inclined to demur. Indeed, many of those who have studied both the Lambeth Resolutions and also the Bishop's address are inclined to take exactly the opposite view of the matter. For these two factors, taken in conjunction, do throw not a little light on the hazy vision which Church leaders have exhibited on the subject for which we stand. We leave Theosophists and Christian Scientists to speak for themselves, merely remarking that, when the good Bishop informs us that those who appreciate the doctrine of the Spiritualist deprecate the doctrine of the Church, he is making one of those popular errors with which the uninstructed are wont to put the closure on the subject, so far as the orthodox are concerned. The real position is quite the other way round. Modern Spiritualists have found a treasure which the Church had mislaid. They offer it to the Church as the Church's once much prized possession. If the Church refuses it we shall not go on hands and knees begging her acceptance. If she does not know how to value it that is her loss.

Nor is the Bishop any nearer the facts of the case when he says that "scientific research had not yet come to any decisive conclusion" on the matter. We point to such names as Lodge, Barrett, Crookes, Wallace, Conan Doyle and many others who have, one and all, made very definite statements to the effect that the phenomena of Spiritualism are proven and that they do give us a most certain warrant that communication with those who have passed through the gate of death is a fact.

The truth of the matter seems to be that ecclesiasticism, if not kept within bounds as a servant, may become a very tyrannical master. It has a very real tendency to blind its votaries to facts. The consequence is seen in that lamentable attitude towards any advance of knowledge which was once rebuked as a blind leading of the blind.

In the quest for truth, on the part of such people, all must be brought to the test of orthodoxy. If it fails to stand that test it is cast aside. But not entirely. There is somewhere at the back of the orthodox mind a slight misgiving as to the advisability of any definite action—especially when the uneasy suspicion is there that many of those who nominally profess orthodoxy are, nevertheless, apt to claim freedom in the exercise of their own God-given reason. The *via media* is adopted, therefore: "Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought; but ——" (Acts V., 38.)

Well, that is the safe way. It is the timid way; the way of fear. Also, if the world has progressed at all

since the time when Gamaliel gave that counsel, it is somewhat out of date. But it is the attitude of the Church to-day; and that is the pity of it. For in spite of such timidity and lack of competence in leadership on the part of the Episcopate, there are still many who look to that historical institution for guidance and leading.

We will not pursue the subject. It is not a pleasant theme. For we know how devoted are the lives of so many of the clergy, and how great is the sacrifice they are prepared to make for the truth, as they understand the truth. We will only remind them of this one thing. The Bishop spoke of doctrine and emphasised the fact that all advance in knowledge must be accepted or rejected according as it agrees or disagrees with what the Church accepts as her Creed. Very well. But what date shall we put to that creed? One of its articles is the declaration of belief in "the resurrection of the body." Are we to test this New Revelation, to which the Bishop refers, by the meaning attached to that phrase by the orthodox Churchman of 1800 or by the orthodox Churchman of 1920? For the two conceptions are distinctly diverse. Undoubtedly the meaning a century ago was that of a resurrection of this same body of the flesh which we now possess, particle for particle. Does the Bishop of Oxford mean that when he recites the Creed to-day? If so, well and good; we know where we are. If not—then why not? What has brought about this rather startling change in the interpretation of one of the most definitely worded statements of the orthodox Christian Faith? We ask this question respectfully of his Lordship. But we claim a right to do so. It was the subject of Spiritualism on which he discoursed. *LIGHT* has pleaded the cause of this same Spiritualism now for more than a generation past. That is the ground on which we base our right to ask the Bishop of Oxford to justify his publicly stated opinion on this matter. He can do so, in some measure at least, by answering this simple and plain question with an equally simple and plain reply.

THE FUNERAL OF THE LATE LORD GLENCONNER

The funeral of Lord Glenconner took place on Friday, 26th ult., at the burial ground of the family at Traquair, Innerleithen, the ministers officiating being Dr. Martin Peebles, Moderator of the Church of Scotland, and the Rev. John Main. The chief mourners included Lady Glenconner, the Hon. Christopher Tennant, Mrs. Asquith, Earl Grey, and the Countess of Wemyss.

In London, on the same day, a memorial service was held at St. Coloma's, the Scottish Church in Pont-street, conducted by Dr. Fleming, assisted by the Rev. J. Black. The congregation numbered many well-known persons, relatives, or friends of the deceased nobleman, amongst them the Marquess and Dowager Marchioness of Queensbury, the Earl of Wemyss, Grace Countess of Wemyss, Lord Balfour of Burleigh, Viscount Gladstone, the Dowager Lady Leconfield, Lady Edith Fox Pitt, Lady Frances Balfour, Sir Philip Burne Jones, the Hon. Mrs. Edward Wyndham, Mr. and Mrs. Tennant, Mr. and Miss John Tennant, Mr. J. E. Tennant, Col. J. E. Tennant, Mr. Eugene Wason, M.P.

The opening hymn was the favourite hymn of the Hon. Percy Wyndham, the father of Lady Glenconner, "God of the living in Whose eyes," with its high and consoling assurance:—

All souls are thine; we must not say
That those are dead who pass away;
From this our world of flesh set free
We know them living unto Thee
Not spilt like water on the ground,
Not wrapp'd in dreamless sleep profound.

A challenging note, indeed, to the gloomy and effete eschatology set forth in the average hymn dealing with the state of the dead.

Dr. Fleming, in the course of his address, referred to the late Peer as what might be called "fortunate in the world's sense of the word, but simple-minded, strong, and a reverent inquirer into the mysteries of life, a lover of culture, a lover of the beautiful. He had acted as a *Mecenas* to men of artistic genius. He had always been eager to extend a helping hand to those in bodily and mental distress.

Glad of living he was not afraid to die; rich treasures of love were his on either side of life. The waggon of his earthly trekking was hitched to a guiding star.

The service concluded with the hymn, "O God of Bethel," followed by the Blessing and the anthem, "How beautiful are the feet."

FROM THE LIGHTHOUSE WINDOW.

A malicious rumour, we learn, is in circulation to the effect that Mrs. Leonard has admitted that her trance utterances in "Raymond" were in some instances not genuine utterances at all, but the result of her own investigations into the details of the Lodge family life. The rumour, which is as categorical as it is false, goes on to state that Sir Oliver Lodge has publicly admitted that he was deceived by this medium. Silly as the statement is, it seems necessary to contradict it. We have Sir Oliver Lodge's authority for stating that there is not the remotest shadow of foundation for it.

Sir A. Conan Doyle's account in the "Strand Magazine" for December of the wonder of photographing fairies is given elsewhere in this issue. In the same magazine Mr. F. Britten Austin has a story in which skilful use is made of the powers of hypnotism and the subconscious mind.

Mr. Gardner, whose report on the fairy photographs appears in the "Strand," makes an interesting disclosure in the course of an interview in the "Daily Express." He says, "Since the article was written we have carried the matter further, and have secured other and still more wonderful photographs of fairies. These second series of photographs were taken by the two girls a few weeks ago under absolute test conditions."

"The photographs can only be obtained," he says, "by the girls themselves working together. Even for them the photographing is a very delicate matter. Nobody else can take the fairies. Curiously enough, the two girls seem to think there is nothing extraordinary about their fairy photographs. They regard the whole thing as a matter of course, for they say they have known and seen the fairies all their lives." Mr. Gardner adds that Sir Arthur Conan Doyle and himself are shortly bringing out a book on the subject of fairy photographs, when the full evidence will be made public.

Stead's Publishing House have re-issued the selected poems of James Russell Lowell, the American poet, originally issued by Mr. W. T. Stead with the sub-title, "His Message, and How It Helped Me." Those who appreciate the fine spiritual quality of Lowell's thought will welcome the book, which is No. 4 of "Stead's Poets" (price 6d.).

Mrs. Fairclough Smith starts for New York on December 11th on a lecturing tour. She expects to be away for some time, as her tour will include several countries.

Mr. Francis Grierson, lecturing in Los Angeles on November 3rd, on "Prophecy, Vision, Cosmic Consciousness, or the Four Dimensional Space," discussed the efforts of Edison to establish communication between the material and spiritual worlds. Referring to Edison's statement that the soul does not survive the body, Mr. Grierson declared that "Edison is the most curious example I know of a scientist trying to work wonders on a basis of denial, to bring forth a spiritual miracle out of common matter. There are two reasons why he will fail, both fundamental. First, he is not working from conviction; second, he has no vision."

The "Los Angeles Express," which reports his lecture, says, "Mr. Grierson is a man past seventy who has retained a marvellously youthful body, and who, without musical schooling, has attained eminence in the musical world, and without literary training has become famous in the world of letters. All this, he says, is the direct result of his intuitive faculties."

Mrs. Gladys Davies, the South African speaker and clairvoyant, has just returned from a tour in the Midlands, visiting also Yorkshire and Northumberland. Her clairvoyant powers were demonstrated with convincing effects, and she speaks with grateful acknowledgments of the cordial welcome she received in the various towns she visited.

Mr. A. Stewart Grey's exhibition of psychic pictures at the Armenian Café, Soho, last week, attracted the attention of the Press. The "Daily Mail," in its notice, quoted Mr. Augustus John as saying that Mr. Grey was voicing "the Great Word," and presenting it to the public in the flesh. The artist says that his pictures are painted under the influence of mind vibrations of the living and of the dead.

Mr. Horace Leaf, who has been absent for some time on a lecturing tour in the North, returns to town on December 7th.

Dr. Ellis Powell, in his article in the "National News," on Sunday last, makes an interesting observation. "Distance," he says, "is easier to maintain among spirits than among ourselves. Even we know how to keep a person at his distance, though he is sitting next to us in the railway carriage. We erect a kind of psychic barrier between him and ourselves, and there are people who can make the frontier very chilly indeed. The same faculty is exercisable in the spirit world, so that no entity can (in ordinary circumstances) obtrude itself upon a personality to whom its presence is uncongenial. In terms of space (if there really is space in the spirit world) they may be close together. In terms of mind, of feeling, they are a universe asunder."

Mr. Horace Leaf sends us particulars of a novel instrument, called a Psychophone, constructed by Mr. G. Garscadden, of Glasgow, for the purpose of improving Direct Voice communications. In a wooden box, specially made for the purpose by Mr. W. Jeffrey, are placed microphones and a number of small trumpets, each supported on a wire and so placed as to direct any sound waves on to the microphones. In this way psychic sounds are magnified several times, and the faintest whispers, which might otherwise escape the ear, are heard. The mechanical part of the apparatus has been made by the mediums conducting experiments, namely, Mr. McCready and his two sons, and good results have already been obtained.

The "Two Worlds" (November 19th) records the following incident which occurred recently in an East Lancashire town:—A few Spiritualists who have been in the habit of holding a small private circle at the house of one of them, were recently joined by a young man who had been deaf and dumb from birth. He had attended only a few of these circles when he unexpectedly passed into the deep trance state, and, to the astonishment of all present, rose to his feet and began to address the company in good English. Questions were put to him audibly and he immediately replied thereto, having apparently heard them. On resuming his normal consciousness he retained no memory of the incident and is still deaf and dumb. Our contemporary asks to be informed of parallel instances.

Mr. A. Vout Peters has returned after a successful tour in Holland, where he addressed large meetings in various cities. His lectures and clairvoyant demonstrations excited considerable attention.

The spelling "Pheda" adopted by some London newspapers in reporting the recent slander case between members of the S.P.R. was significant. There has been so much written about Mrs. Leonard's control, that anyone at all conversant with the subject could not make the mistake in question.

The "Church Times" (November 26th), which is evidently well-informed on the subject, thus sums up the position of the S.P.R., in discussing the recent slander case. It says, "There is no other organisation which has hitherto done such excellent work in the collection, examination, and tabulation of abnormal mental events, and we trust the Society will in future do all in its power to avoid giving room for the suspicion that it has turned aside from its original aims and betaken itself to an endeavour to establish any theory of existence whatsoever. The provision of well-tested evidence is all that can be expected of the S.P.R., and it is in itself a great work, well worth the care so far given to it."

But our contemporary fails to recognise that it was obviously on the basis of what was considered "well tested evidence" that the Society agreed to the publication of the report of the sittings with Mrs. Osborne Leonard.

A curious debate on Spiritualism is reported in the "Somerset County Gazette" to have taken place in the local Y.M.C.A. The opener, Mr. M. R. Mattock, who spoke in sympathy with Spiritualism, said that he was not a Spiritualist, but was interested in the theories and practices of men possessing psychic powers. The gentleman who opposed him, Mr. T. K. Bridge, while speaking against Spiritualism, admitted that on occasions it might be perfectly genuine. In the circumstances we can imagine the atmosphere of debate to have been a very friendly one.

A gentleman who supported the opener of the debate mentioned his acquaintance with Father Barry Doyle, a close relative of Sir Arthur Conan Doyle, and said that the Rev. Father had convinced him that Spiritualism was genuine.

PSYCHIC PHOTOGRAPHY.

Practical and Theological Aspects of "Supernormal Pictures."

By JAMES COATES.

No. 1—Introductory.



MR. JAMES COATES.

Author of "Photographing the Invisible," etc.

The term "Spirit Photography" has come down to us since the first "spirit picture" was obtained by Mr. Mumler, of Boston, in 1861. That is about thirteen years after the "raps" were heard in the year 1848, in Hydesville, near Rochester, in the State of New York. In this connection it will be noted:—

First.—That this phase of photography is no new thing. It has been before the world for nearly sixty years.

Secondly.—As every identifiable portrait which came on a plate, in addition to the sitter, represented a deceased person, these photographs were called "Spirit Photographs," based on the supposition that the departed—objective, but invisible beings—were photographed as would be the case had they been incarnate.

Thirdly.—More recent research proves this cannot be the only cause; indeed, far from it, as even early investigators had reason to think. The term "Psychic" in connection with pho-

"The members of the Society for the Study of Supernormal Pictures present at this meeting, desire to place on record the fact that, after many tests and the examination of thousands of Pictures, they are unanimously of the opinion that results have been supernormally obtained on sensitive photographic plates, under reliable test conditions. At present the members do not undertake to explain how the results are obtained, but they assert that they have undoubtedly been secured under conditions excluding any possibility of fraud."

This resolution is conclusive enough of the fact of supernormal photography; and the term "Supernormal" embraces enough to cover every phase.

I might add that every practical photographer who has investigated the subject, including the late Mr. J. Traill Taylor, has had to admit the central fact that these so-called "spirit photographs" are genuine. It is a pity—if not a scandal—that photographic journals will not admit either the facts or articles on the subject.

Before going further I wish to state that, however the psychic results are brought about, the presence of a suitably endowed psychic—whether operating or not—is essential before a picture can be obtained. Also most of these medium-photographers declare that the majority of the identifiable photographs obtained are of spirits whom they say they see, and whose wishes they carry out.

Whether the foregoing statement is correct or not it is clear that behind the production of the photographs, there are Intelligences in the Invisible, at work in the producing



FIG. 1.—Group taken by William Hope, of some members of the Society for the Study of Supernormal Pictures, during Conference held in May, 1920, in the British College of Psychic Science, London. In the centre, superimposed on Mr. Wm. Jeffrey, is a portrait of his father, which can be seen by turning the page to the left and viewing the group sidewise.

Names of members:—Bottom row: Mrs. McKenzie and Mr. McKenzie (Hon. Principal, B.C.P. Science), Mr. Arno

S. Pearce (Hon. Foreign Secretary), Mr. Fred Barlow (Hon. Secretary), and Mr. R. P. Spencer.

Second row: Sir Arthur Conan Doyle, Dr. Abraham Wallace (President), Mr. William Jeffrey, Miss F. R. Scatcherd, Col. Baddeley, C.B., C.M.G., Major R. E. E. Spencer.

Back row: Lt.-Col. E. R. Johnson, Lady Conan Doyle, Mr. Colin Keay, Mr. Jas. Coates, Mrs. A. S. Pearce, Mr. H. Blackwell, and Mr. H. J. Osborn.

tography was, I believe, first introduced by Mr. J. Traill Taylor in his lecture delivered before a meeting of the London and Provincial Photographic Association, and reported in full in the "British Journal of Photography" (Vol. XI., No. 1715; March 17th, 1893).

Fourthly.—At the Conference held on May 22nd, 23rd, and 24th, 1920—in the British College of Psychic Science—the following resolution was adopted on Monday, May 24th, 1920:—

of every phase of psycho-physical phenomena, of which these supernormal pictures and writings furnish undoubted evidence.

(To be continued.)

SPECIAL NOTE ON ILLUSTRATION ABOVE.

While it is of value and interest to present here a group of representative men and women who have investigated and know psychic or supernormal photography to be a

fact, my main object here is to call attention to a comparatively recent photograph taken under rigid test conditions.

Mr. Fred Barlow, Hon. Secretary of the S.S.S.P., in his report, summarised by me, says:—

"The result was obtained on a marked plate supplied, placed in the dark slide, and removed from the same and developed by myself. The sensitive (Mr. William Hope) did not touch the plate until after the image had developed up."

The foregoing was substantiated afterwards in a communication sent to me by Mr. Barlow on a slide for lectures.

On learning that the psychic face, partly shown in the centre of the photograph, was recognised by Mr. Jeffrey as that of his father, long deceased, I called upon him (at his residence, 15, India-street, Charing Cross, Glasgow, Friday, November 19th, 1920) and asked about this psychic picture. He stated that he was fully convinced that it was an excellent likeness of his father, and showed me two photographs, one of his father in life and the other of a nephew. On examining these and comparing them with the psychic production, I was impressed with the physiognomic resemblance which seems to justify Mr. Jeffrey's conviction.

In conclusion, it must be remembered that, apart from the scientific value of the photograph—which holds good whether the recognition is undoubted or not—neither of the psychics, Mr. Wm. Hope and Mrs. Burton, could have met the original in the body, nor have seen his photograph, which is not identical with the psychic picture.

PHOTOGRAPHING FAIRIES.

Sir Arthur Conan Doyle has a fascinating article in the December number of the "Strand Magazine," in which he reproduces and describes some beautiful and extraordinary photographs of fairies.

In May last, Sir Arthur heard from Miss Scatterd that two photographs of fairies had been taken in the North of England under circumstances which seemed to put fraud out of the question. "The evidence was so complete and detailed," he says, "with such good names attached to it, that it was difficult to believe that it was false; but being by nature of a somewhat sceptical turn, I felt that something closer was needed before I could feel personal conviction, and assure myself that these were not thought-forms conjured up by the imagination or expectation of the seers." He was fortunate in securing the co-operation of Mr. Edward L. Gardner, a member of the Executive Committee of the Theosophical Society, who undertook a thorough examination of the persons concerned, and visited the locality where the photographs were taken.

Two girls, a daughter and a niece of Mr. Carpenter (pseudonym), in the village of Dalesby, West Riding, Yorkshire, the former sixteen and the other ten years of age, said that when they were together in the wood they continually saw fairies, and had come to be on familiar and friendly terms with them. They persuaded Mr. Carpenter to entrust them with his camera, into which he put one plate. When the plate was developed that evening by the father he was amazed to find a picture of dancing elves. We are told that the father holds a position of trust in a local factory, and the family are well-known and respected. Subsequently a second photograph was taken showing a capering "gnome."

Mr. Gardner, after a visit to the family and the wood where the pictures were taken, says in his report: "Extraordinary and amazing as these photos may appear, I am now quite convinced of their entire genuineness, as indeed would everyone else be who had the same evidence of transparent honesty and simplicity that I had." He goes on, "I need only add that no attempt appears ever to have been made by the family to make these photographs public, nor has there been any money payment in connection with them."

Mr. Snelling, a photographic expert for over thirty years connected with the Autotype Company and Illingworth's photographic factory, laughs at the idea that any expert in England could deceive him with a faked photograph. "These two negatives," he says, "are entirely genuine, unfaked photographs of single exposure, open-air work, show movement in the fairy figures, and there is no trace whatever of studio work, involving card or paper models, dark backgrounds, painted figures, etc. In my opinion they are both straight, untouched pictures."

In conclusion, Sir Arthur Conan Doyle writes:—

I must confess that after months of thought I am unable to get the true bearings of this event. One or two consequences are obvious. The experiences of children will be taken more seriously. Cameras will be forthcoming. Other well-authenticated cases will come along. These little folk, who appear to be our neighbours, with only some small difference of vibration to separate us, will become familiar. The thought of them, even when unseen, will add a charm to every brook and valley, and give romantic interest to every country walk. The recognition of their existence will jolt the material twentieth-century mind out of its heavy ruts in the mud, and will make it admit that there is a glamour and a mystery to life.

"THE FRINGE OF IMMORTALITY"

REVIEWED BY F. E. LEANING.

This thoughtful and charming book by Miss Mary Monteith (John Murray) possesses an appeal of several different kinds. In the Introduction by Dr. Abraham Wallace he speaks of it as "a most valuable contribution to the literature of psychic phenomena," and this it is in a manner of which we have not, and at present hardly can have, too much. For it belongs to the class of books that give us the double element in interesting psychic happenings—one, the external fact that the onlooker can examine and analyse as "evidential," and the other the interior experience, likewise fact, but of a different order, contributed by the person most concerned. Many people nowadays are clairvoyant, clairaudient, and otherwise highly mediumistic, but only a small proportion have told us how they themselves are actually affected. The greater number of our authorities are the non-psychic who can only discuss the matter without being in a position to verify it by one iota of personal knowledge. Without undervaluing those who can only say, "It is alleged," we must needs rate differently those who can say, "I have seen; I have felt; I know." Miss Monteith is happy in the possession alike of psychic gifts and of a critical and discriminating mind, and not only are her actual first-hand instances abundant but her presentation of them is richly suggestive, and almost every chapter affords a dozen starting-points for further study.

Telepathy from the living and from the dead, in its various forms, whether externalised in automatic writing or sensed internally, is the main topic concerned, and it is refreshing in view of the battles which rage round this loosely-applied term, to find so many definite statements made on a basis of personal experience. Readers of the article on "Telepathy as a Natural Means of Communication," when it appeared a year or two ago in "The Nineteenth Century and After," will be glad on this account to have it here permanently preserved (Chap. III.). To take but a few points in illustration: instances are given showing that friendship or affection is not in itself a condition of rapport; that where this exists between friends, intentional reserve acts automatically (this was experimentally proved); that where definite information was being conveyed she received also a sensation of pain, without the sender's desire or knowledge, and she makes in another place the interesting deduction, which other psychics will probably endorse, that the reproduction in a medium of a communicator's last physical sensations is probably quite involuntary. It would seem that thoughts can be controlled and directed in the sending, but feelings go of themselves. But whether directed or not, as in the vast majority of cases, they nevertheless impinge on the minds of those near us, whether they have developed sensitivity or not; hence "the importance of thought vibrating round us cannot be exaggerated." Will thinkers take note?

One of the finest applications of the author's own, and others', perceptive mediumship, namely, the relieving of sufferings not known of in any normal way, has already been mentioned in *LIGHT* (p. 384). But another which constitutes a most touching and beautiful element is concerned with the spiritual succours ministered through prayer. It is here that there comes out clearly the fact that psychic gifts, though also found at lower levels, are often the concomitant of a certain degree of spiritual development, and this is why we find the lives of the saints often enriched with experiences which are in themselves purely psychical. In the chapter entitled "The Language of Angels," she says: "Were I questioned as to what particular points in my own faith have been strengthened through personal experience, I should reply, unhesitatingly, the power of thought, and the efficacy of prayer." Much in this chapter supports the idea that a thought is a living force which will go direct to its destination and carry out its creator's purpose. In one instance of a prayer (which is only a devout and beneficent thought), not only was she conscious of its existence and its source, but perceived it to be accompanied by the smell of incense, the offerer of the prayer being then at Mass. Prior to this she remarks (p. 148), distinguishing between being merely thought of and being prayed for:—

"The comforting and helpful vibrations of intercessory prayer are keenly felt and recognised by a psychic. There is a great difference in the effect on the recipient; one can sense immediately the feeling that is conveyed by a stray thought, and the warmth and power of which one is conscious of in a prayer to God for spiritual strength. A thought attracts one's attention towards an image of the individual through whose agency the vibrations are raised; a prayer gives a sense of harmony and spiritual strength that language fails to express."

Such distinctions are valuable, and the author is to be thanked for her clear and courageous witness in this matter. May all who profit by them (and they should be many), pay their pleasing debt, if not by a prayer, at least by a kindly thought.

THE COVER OF *LIGHT*.—We have to apologise for the sombre appearance of our cover design last week. The fault was a technical one, due to paper trouble. We hope, when the present high price of paper is lowered, to give our journal a cover which will meet with general approval.

SPIRITUALISM AND PSYCHIC RESEARCH IN THE UNITED STATES.

By J. HEWAT MCKENZIE (Principal of the British College of
Psychic Science).



MR. J. HEWAT MCKENZIE.
(Author of "Spirit Intercourse,"
etc.).

Whatever one may think of America and Americans, the visitor from Britain to its shores cannot but be impressed by the bold spirit of its inhabitants, their great perseverance and ceaseless activity, and note the material prosperity of all classes. They have now become the dominant wealth-producers of the world, and this premier position will be further established as the years advance, as they still hold in that vast continent immense undeveloped potentialities, less than a hundredth part of their natural resources being still untouched. Living is expensive, but wages are high, both having steadily mounted and practically doubled themselves during the past four years.

Travelling in the United States is an expensive luxury with the £1 exchange under 14/-. They say in America that "an optimist is a man who buys from a Jew with the object of selling to a Scotchman at a profit," but I think the optimist is he who travels to the United States with the idea that he will return with any money left in his pocket. Hotel charges and railway fares are so exorbitant that only war time profiteers can travel with a comfortable mind.

VISIT ON BEHALF OF BRITISH COLLEGE.

It is very difficult to give more than a rough impression of the work Psychic Science and organised Spiritualism are accomplishing in America. My visit was chiefly devoted to the investigation of the leading mediums, with the object of securing the services of some for the British College of Psychic Science. Such gatherings of Spiritualists as I attended in various parts of the country brought me in touch with an earnest body of people, many of whom realise the value and importance of spirit intercourse, but the movement as a whole, I regret to say, does not seem to be making the progress that we would expect considering the live interest of the general public in everything psychic. Meetings seem to be well attended, by larger numbers than in the past, but there appears to be amongst many of the leaders a lack of intelligent direction, educational fitness, and spiritual enthusiasm. Here and there are to be found men and women of an earnest, self-sacrificing nature, who are bravely fighting to raise the standard of Spiritualism to a higher level, but the organised movement has within it a very large number of pushing egotists, who have nothing more to recommend them as leaders than a limited knowledge of psychic phenomena and unbounded self-assurance.

LEADERS WANTED.

One notes the absence of outstanding personalities, educated and refined men and women, people who have made a reputation in the larger world of affairs. Why this should be, it is difficult to say, for there are many such people in the States deeply interested in psychical research. I cannot think that Spiritualism, as a religious body, will make much progress, or influence the general public in America, unless it can draw more largely upon the refined and educated middle and upper classes, but it is difficult to judge what the future may hold. Spiritualism has, however, done during the last 70 years—and continues to do—a very useful and important work in awakening the general public to the knowledge and importance of spirit intercourse, and for this great, and too often in the past thankless task, deserves the greatest credit.

It is my opinion that in America, as in England, the study and practice of spirit intercourse will more and more be divided into two distinct branches; the scientific and religious. I do not think the two need be divorced in the individual, but the public work is more likely to fall into these two divisions. Wherever I went I found the general public much more open-minded towards Psychic Science than upon my last visit, four years ago. This results chiefly from the influence of various writers in the public Press, the lectures of Sir A. Conan Doyle, reported so fully in the States and widely discussed in the Press; the recent lectures during the visit of Sir Oliver Lodge, and the writings of the Rev. Vale Owen. The American public, as a whole, look to England for the latest information on psychic matters rather than to their own country, although in England there is a popular idea that Psychic Science has made greater progress in America. There is no

doubt that the highly electrical state of the atmosphere is conducive to better psychic phenomena than are ordinarily possible in England. This has been demonstrated by British mediums who have long practised at home with indifferent results, showing immediate and striking improvement after settling in the States. This influence of climate is more evident in physical than in mental mediumship.

GREAT SUMMER CAMPS.

I made a short visit to two of the leading Spiritualistic summer camps, open to all comers, where demonstrations and lectures proceed daily. I spent a week at Lily Dale Camp, N.Y., and a week at Chesterfield Camp, Ind., and during my stay tested various mediums. I cannot say I was favourably impressed with the work as there carried out, and I am strongly of the opinion that the tendency of these camps is rather to lower than to elevate the spiritual tone of the movement. Large numbers of investigators, who in the main are humorously sceptical, crowd into the various seance rooms at the camps, with the result that most of the mediums are subjected to a very heavy strain, and consequently the psychic demonstrations suffer. Doubtless many sceptics are converted, but it seems a very laborious and unattractive method of accomplishing propaganda work. One redeeming feature of these camps is found in the excellent auditoriums, built with seating accommodation for about 2,000, where lectures and demonstrations are provided to crowded audiences, especially on Sundays.

In my investigations I visited many of the principal cities throughout the States from the Atlantic to the Pacific, and during these four months I made experiments with most of the principal mediums who give mental and physical manifestations. Mediumship, generally speaking, is very similar in quality and kind to that exercised in England; there are, however, a greater number of mediums than at home, and if one is able to select the best in each State, a much higher average of excellence in results is secured. It has been my good fortune to arrange with four of the best of these to visit the British College of Psychic Science during 1921. Two are trance mediums, one has the gift of materialisation, and another obtains direct voice phenomena.

PHYSICAL MEDIUMSHIP WANING.

Mediumship for the demonstration of materialisation seems fast dying out in the States, just as in England it seems to become rarer. Farmer Riley, who recently passed away, was considered to be the leading materialising medium in the States. In his presence materialised forms were built up in full daylight while he sat in the woods with his friends. What the cause may be of this gradual cessation of one of the most valuable psychic powers known to the human race, it is difficult to say. It may be due in a measure to the fact that people possessing the gift are unwilling to submit to the harsh conditions that have often been meted out to such by ignorant investigators, who, knowing nothing of the laws governing such manifestations, have caused these mediums great suffering, or it may be that the spirit operators decline to sacrifice the time and effort necessary to secure results which the world has esteemed so lightly. Whatever the reason, it is a fact that full-form materialisation is rapidly dying out. Many mediums profess to give materialisations, but from those tested I came to the conclusion that, in the main, they are merely transfigurations of the medium's face by means of the use of psychoplastic material and some spirit drapery surrounding the head and upper part of the body, while in other cases there seemed to be evidence of deliberate fraud on the part of the medium. There are unfortunately frequent cases where men and women without any belief in spirit or in a spirit world, or any mediumistic powers, have adopted as a profession the giving of artificial counterparts of materialisations by the aid of an unlimited quantity of cheese cloth and phosphorescent paint. When these scoundrels are exposed, they pack up and appear in another locality under another name and continue to perpetrate their tricks on a too credulous public.

Mediums for spirit photography are not at all plentiful, but where the gift is found, it is to be noticed that as a rule the psychic forms are much larger and more distinct than we get in Britain, but there, as here, only a very limited number are recognised. Slate-writing mediums in the States are few and far between, but I tested several who had undoubtedly this gift in varying degrees of excellence.

A SPIRITUALISTIC MECCA.

On reaching Los Angeles, the Mecca of all psychic students, and having great expectations of finding something in the way of superlative gifts, I was a little disappointed to find that the mediumship there, though good, was very

much upon the same level as in other parts of the country. I was surprised to find in this city several mediums practising upon the public platforms and demonstrating psychic powers combined with pure legerdemain. They do not claim that their work is done by spirit agency but leave the audiences to decide for themselves as to the method of production. This introduces mystery and confounds even the best psychic student, who is often unable to separate the artificial from the real when it is so combined. These vaudeville entertainers draw a large and good-paying crowd owing to the successful psychic messages that are sometimes given, and also to the fact that the religious susceptibilities or sceptical inclinations of the audience are in no way offended, for many who go regularly to such demonstrations would be furiously indignant if told that the work was done partly by the agency of spirits. This amalgamation of normal and supernormal powers makes psychic study, as I have said, profoundly difficult, and brings the subject into condemnation, just as it has ever done throughout the ages. The experienced student knows that these things are taking place to-day, and warns the unwary investigator, who, instead of thanking him for such advice, often denounces him as a sceptic.

I often wonder whether credulity or scepticism is the greater bugbear in psychic study. At many of the public séances which I attended I was sadly disappointed to note the trend of the questions to which members of the audience requested answers in the closed envelopes which were given to the mediums. These largely dealt with requests for advice regarding the buying and selling of stocks and shares, and others seemed to suppose that spirits ran successful matrimonial agencies.

My rapid survey of American psychology leads me to the conclusion that the United States to-day needs a tranquillising power to descend upon it, and a reawakening to the necessity for soul culture, for the nation is living too fast, and engrossed too deeply in the search for wealth, seeking to an unusual extent to find happiness and satisfaction from the latter. Many individuals perceive this and are doing their best to stem the tide of advancing materialism, making frantic efforts to detach themselves from an economic system that hurries them on like corks upon a stream. There are a hundred and one differing sects establishing themselves from year to year throughout the States, purporting to give that assistance which the people so greatly need. Organised religion in the main has lost all hold upon the mass of the people, and no new vital religious principle has taken its place. Many think the cultivation of the soul is an ancient superstition. Everyone must admire the young American, and it moves one to a profound pity to see the fine specimens of humanity turned out from the public schools, endowed with perfect physical forms, and with well trained minds, succumbing in a few years to the disastrous race for wealth, when once they enter into business pursuits.

America is bound within the next decade to go through some great social upheavals, for it is impossible for the country to go on speeding up as it is now doing, and great social problems are imminent, which may lead to distressing conflicts between capital and labour. Only through some spiritual Pentecost can the nation be brought to its senses, and a halt made in the wild rush after riches. This spiritual awakening, I believe, can best be found by a rediscovery of an ancient truth, the possibility of opening up communication with a wise order of being in a spiritual world, who can instruct men in the art of right living. These enlightened intelligences stand ready to give their aid just so soon as the doors are opened by the children of earth, and that not only in America but throughout the world.

A similar need of spiritual help and guidance is required by the British nation, but the danger does not appear so great as in the States at present. We have more time for reflection and apparently a more studious mind than our brothers and sisters across the Atlantic. Their need is a call to all here who are serious students of spiritual law, to make our lives worthy of that study, so that the higher forces may find a way through us to their desired end.

Christian Science has made marvellous strides during the last decade, and the success of this cult is in my opinion largely due to the promises made by its founder and present-day leaders, of both material health and wealth to its adherents. It has a positive gospel which many welcome. A more general awakening in the Churches regarding healing power has lately introduced a new current of life, and this mustard-seed may grow and prove a precursor to other spiritual powers.

I have to record my thanks to the many friends whom I met in the States, who so kindly piloted my way, and with whom I had long conversations on the whole subject. To Dr. Warne and his wife, my genial hosts at Lily Dale, I owe sincere thanks. Dr. Warne is President of the National Association of Spiritualists in the States, and I view the endeavours of himself and his colleagues to cleanse the platform, and to improve the standard of teaching, with the greatest admiration. Friends of Mr. Otto Von Bourg will be glad to learn with what appreciation his work is received in the States. He is now one of the leading platform mediums, and accompanies Dr. Warne in long tours undertaken on behalf of the Spiritualist churches. I hope that when any of my American friends visit London, I can repay them in some measure for the valuable services rendered by them during my visit.

A DISCOVERY AND A QUESTION.

"A New Activity?" by F. A. HOTBLACK. (Jarrolds, 10s. 6d.) records the amazing discovery by Mrs. Dickinson of radio-active crystals deposited from organic oils and resins. She calls it Organic Radium, and Sir James Dewar says of it, "If this discovery can be proved to be organic, it is the discovery of a New World, but it is too gigantic even to dream of." Not the least curious part of the matter is that while the chief credit of the discovery of radium rests with Mme. Curie, this second discovery of a similar kind should also be the work of a lady. Radium is the element whose discovery led to a revolution in the concept of the elementary atom, and necessitated a new definition of a "chemical element." Elements are no longer thought of as final fixed forms, but as evolutionary products.

Radium is a metal in Mendeleef's Group II, which includes magnesium, zinc, cadmium, and mercury. Working back from the relative proportions of Uranium (atomic weight 238.8), Radium (226.4), Polonium (210) found in pitch-blende, it is deduced that the latter two are decomposition products of the first. It is calculated that in a given sample of pitch-blende half of its Uranium will have turned to Radium in 7,500,000,000 years by the escape of its electrons; and that by a similar process lasting 2,000 years, half the Radium will have become Polonium. The changes come about by giving off of α , β , and γ rays. The alpha rays, striking on a plate of zinc sulphide, produce minute flashes of light, by which their presence is distinguished. This process of the degradation of a radio-active substance obliges us now to think of an "element" as a substance which has a definite period of existence and a definite spectrum. All the phenomena of chemistry remain just where they were, but our notions of the "element" are changed. It is obvious that as far as we are concerned, a period of 7,500,000,000 years does not appreciably differ from infinity. We are told by Mr. Hotblack that "at the close of 1913, Mrs. Dickinson, while engaged in the pursuits of her hygienic preparations, was preparing an "Antiseptic Medical Cream-soap," a mixture of oils and resins, etc., when it was constantly noticed that certain minute crystalline particles were found to have become precipitated upon the paper at the top of the jar." These crystals are said to give off the same alpha rays as radium, with the very important difference that they do not "burn" the skin as do those from radium.

But there is much more than this: a sealed glass tube containing a few of these crystals renders water radio-active and confers upon it most extraordinary properties. It is said to make excellent bread without yeast; to remove scale from incrustated boiler tubes; to clean wool and paper-pulp without chemicals or heat; to disinfect; and to serve a variety of other uses. The rays from the crystals are also stated to have cured an obstinate case of antrum abscess, to facilitate the extraction of gold from arsenical pyrites, to aid the extraction of gas from coal, and to improve the quality of lubricating oils. Mrs. Dickinson has been made a member of the Royal Institution.

Of course the new substance can scarcely be the metal radium or any salt of it in a chemical sense, and chemically "organic radium" seems like a contradiction in terms—as well speak of organic gold or organic mercury. But the name is of no importance; the amazing thing is that a substance, apparently of organic origin, should emit alpha rays, perhaps only a chemist like Sir James Dewar can appreciate the full magnitude of such a discovery. If matter of organic origin can actually emit these rays, we have perhaps a clue to the many mysteries linking organic to ethereal nature, for the most astounding thing about the electron is the vast energy that it carries in proportion to its size, and its dissociation is the first step towards the release of the enormous energy latent in the atom.

S. DE B.

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"SPIRITUALISM AND SOCIAL RECONSTRUCTION."

By the Author of "So Saith the Spirit."

As a constant reader of your journal, I protest against the prominence given, in your recent issues, to articles under the above heading. The writer of these articles being, apparently, an extreme Democrat or Socialist, seeks to utilise, it would seem, the growing popularity of Spiritualism to advance his own political theories—employing for that purpose the vague term "re-construction." It will do immense harm to the Spiritualist movement—especially with thoughtful people—to allow the wholly erroneous notion to get abroad that there is any connection between Spiritualism and Democracy or Socialism.

The articles you are publishing under the above heading are full of controversial matter very distasteful to large numbers of your readers. As samples of the numerous passages open to obvious criticism which they contain I may observe that to speak of the people in this country—where there is practically adult suffrage—as possessing an "extremely modest measure of political liberty" is somewhat extravagant. And the assertion that since Constantine Christianity "has been distorted into an instrument by means of which to delude men into acquiescence with all the abuses and tyrannies of the world," and that Christians "have been adjured to tolerate the exploitation, the tyranny, the licentiousness, the extortion, the cruelty, the bloodshed, and the trickery of their rulers as parts of a duty of submission incumbent upon them as Christians," will be resented by all true Christians as a travesty of history.

Even more repulsive, and having but a remote connection with Spiritualism, is the doctrine, advanced in the same articles, of an "Evolving Deity." According to Dr. Ellis Powell, God must evolve "or else the ages of eternal evolution would ultimately, by raising man to the equivalence with his Creator, deprive the universe of leadership." It may be pointed out, however, that the evolution of man consists in his ever becoming better and more spiritual. The Creator differs essentially from man in possessing infinite power and wisdom. No amount of evolution will ever make man a competitor with God in power, wisdom, and knowledge. Further, the reasoning upon which the Evolving Deity theory is based leads to the result that the constantly evolving Deity must, in the far distant past, have been a very humble and insignificant entity—even more insignificant than man now is. Upon this footing, it would be interesting to learn how God could have created the universe. Or, is it part of the Evolving Deity theory that the universe, with its wonderful organisation, and even God Himself, are not due to design but are purely the result of some incomprehensible accident?

DR. POWELL'S REPLY.

We thought it right to show the above letter to Dr. Powell, the author of the challenged articles, in order that he might have the opportunity of sending a reply. He writes:—

"1. I am not a Socialist, and only a democrat in the sense that we are all democrats nowadays. As for the articles doing 'immense harm to the Spiritualist movement,' it is a fact that they have already appeared, in pamphlet form, under the ægis of the Spiritualists' National Union. This body would hardly disseminate opinions damaging to its own cause.

"2. I should have thought that the right of exercising the suffrage, once in seven years, by way of choice between candidates selected by party caucuses, afforded a very decisive proof of the accuracy of my statement as to the 'modest measure' of political liberty we enjoy. How many citizens approve of the present squandermania of the Government? Yet what power have they to stop it? None.

"3. Then it is said that my criticism of the doctrine of the duty of non-resistance is a 'travesty of history.' Confining ourselves to England, what was the state of affairs in (say) the fifteenth century?—

"Everywhere authority came home to the unhappy subjects as a mere matter of arbitrary and violent caprice, and the main function of Government as that of rough extortion and successful pillage; while the recognition of privilege on every hand blotted out all sense of equality before the law." (Mrs. J. R. Green, 'Town Life in the Fifteenth Century,' Vol. I., p. 216.)

"What was the attitude of many (misguided) Christian teachers of the first rank towards this state of things? I will not paraphrase on my own account, I will let the answer be framed by the late Father Figgis, one of the greatest Anglican scholars of our time:—

"In Tyndall's work, 'The Obedience of a Christian Man,' passive obedience is inculcated without any qualification. No terms could be stronger than those in which the writer enforces the duty of non-resistance.' (Figgis, 'Divine Right of Kings,' p. 93.)

"It will scarcely be denied that Tyndall (writing in 1528) occupied a high position as a representative of contemporary ecclesiastical opinion. And after successive decades of Tudor bloodshed, corruption, tyranny and rapine, Bishop Jewel declared (Works, Vol. III., p. 74) that 'obedience is due to princes and magistrates though they be very wicked.'

"Of course, Jewel must not be too harshly judged because he fell under the spell of his environment. I quote him (and it would be easy to quote others) in reply to suggestion that my argument is a travesty of history.

"The final criticism, with regard to my 'repulsive' theory of an evolving Deity, opens too large a subject for discussion here. But those who know me are aware that I am generally capable of rendering a reason for the faith that is in me."

It seems necessary to point out that the Editor cannot be held responsible for the opinions of contributors. We have permitted the author of "So Saith the Spirit" to make his protest and published Dr. Powell's reply, and with that the discussion must close.

LONDON SPIRITUALIST ALLIANCE.

On Tuesday next Mrs. E. A. Cannock will give clairvoyant descriptions to members of the L.S.A. at 6, Queen Square.

The fine Devotional Meetings conducted by Dr. W. J. Vanstone are receiving the appreciation they deserve. At the last meeting, on November 25th, there was a much increased attendance. The final one for this year will take place on Thursday, December 9th.

On Friday, the 10th instant, Mrs. M. H. Wallis gives her well-known "Talks with a Spirit Control," preceded by a Conversational Gathering, when tea is served.

The last meeting of the Session this year will be held on Thursday, December 16th. It will take the form of a Social Gathering with music. Large and enthusiastic meetings have been the rule this Session, and this closing one is expected to eclipse all others. Particulars of the programme will be given in our next issue.

The subscription to the Alliance is one of the very few things which have not risen in price. One guinea gives not only the use of the Library but admission to the regular meetings held by the Alliance. The subscriptions of those who join now will cover membership until December 31st, 1921.

The Library of the London Spiritualist Alliance, which is the finest of its kind in the world, represents every grade and phase of Spiritualism and Psychical Research. It is consequently invaluable not only to investigators but to seasoned students of the subject.

The Alliance has been in existence nearly forty years, having been founded in the year 1884, as the successor of the British National Association of Spiritualists. During its existence it has ministered to the needs of thousands, furnishing information and advice, providing demonstrations of psychical powers, and acting specially as a centre for metropolitan Spiritualists. To-day, when the public need for information is so urgent and widespread, the Alliance is able to place at the disposal of inquirers the fruits of long experience in the subject. Those who are sincerely anxious to investigate the truth of Spiritualism are thus afforded unequalled opportunities for pursuing their inquiries.

All communications should be addressed to the Secretary, 6, Queen Square, Southampton Row, W.C.1.

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"Materialisation," Schrenck-Notzing (35s.), 30s.; "Contact with the Other World," Prof. Hyslop (25s.), 20s.; "Spiritualism: A Symposium," Huntley Carter (18s.), 14s.; "Collected Fruits of Occult Teachings," Sinnett (15s.), 12s.; "The Verdict," Tertium Quid (6s.), 4s. 6d.; "God's Smile," Magnussen (7s. 6d.), 4s. 6d.; "Man's Survival," Tweedale (10s. 6d.), 7s. 6d.; "The Gate of Remembrance," Bligh Bond (7s. 6d.), 5s.; "Spiritualism," J. Arthur Hill (7s. 6d.), 6s.; "Psychical Research," Kingsford (6s.), 4s. 6d.; "Problems of Mediumship," Zymondias (7s. 6d.), 6s. Postage.

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QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

BEGINNERS IN PSYCHIC SCIENCE.

M. B. and other readers who are making their first acquaintance with psychic subjects ask for advice in pursuing the matter. I would recommend them all to join one or other of the recognised Societies, notably the London Spiritualist Alliance, and take advantage of their libraries to read up the subject. At the various L.S.A. meetings they would meet friends who would further assist them. Thousands have made a beginning in this way, and achieved a degree of knowledge which has added greatly to their happiness.

KNOWLEDGE AS A MEANS OF MENTAL HARMONY.

MR. P. S. HUDSON writes me generally on the subject of text-books in which every subject in the world's knowledge shall be dealt with, and all the information on each subject shall be classified and co-ordinated. If such a thing were possible, it would doubtless make for method and system, and the student would be saved the perplexity of reading conflicting accounts of any subject he investigated. Mr. Hudson thinks it would bring about a kind of mental harmony to have our knowledge thus made uniform and consistent. Perhaps, but the harmony for which we are striving is harmony of spirit, which is a deeper matter than intellectual uniformity. Some of us find ourselves very harmoniously related to people whose mental outlook is quite different. Personally, I have some dear friends who are frequently quite at variance with me in their views and opinions, but the fact does not disturb our friendship in the slightest degree. Unity of mind and soul is a much deeper matter than agreement about doctrines or sciences. But I should certainly like to see an authoritative text-book about Spiritualism. That will surely come when we know more of the subject, and can lay down some of the laws underlying its phenomena with precision, as matters of general agreement. At present we are united on principles, but the facts belong to the beginnings of a new science.

RENEWED POWERS IN SPIRIT LIFE.

MR. J. GREEN writes:—"Do you consider that we shall recover our lost emotional faculty and power in spirit life?" I do not quite grasp his meaning. Many of us never lose our "emotional faculty and power," although the outward expression of it may abate as we advance in years and grow soberer and wiser. Perhaps it may answer his question if I tell him that life in the spiritual world is a life of quickened emotions and deeper feelings. But the mind does not cease to govern. The advanced spirit grows not only in love, but in wisdom. He feels deeply for the sorrows of his brethren in this lower world, but he is wise enough

to see that much of the suffering is remedial—necessary for growth in character and intelligence. He knows better than we that however hard a schooling earth-life may be, it is a necessary one.

REINCARNATION.

C. LEITH (Leytonstone), in the course of some remarks on my recent answer to a question on this subject, writes:—"Those who know, and see, and have realised their true being no longer argue about Truth. For Truth needs no authority for its protection, and can take care of itself." I fully agree. So far as the statement touches the reality or non-reality of the doctrine of Reincarnation; I am content to leave it there, but I am struck by the fact that believers in re-embodiment always do want to argue about it, and that their intellectual defence of the doctrine is far from complete. Of course, if it is beyond argument there is no profit in discussing it.

INQUIRY INTO SPIRITUALISM.

"SEEKER" wants "to go deeper into Spiritualism," and asks my advice. I would refer him to my answer to M. B. He will learn much from LIGHT, which he has just begun to read, and if he looks at the book advertisements he will see the names of several books that should assist him. It is difficult to advise in individual cases unless one knows what particular line of study the investigator wishes to cultivate—the phenomenal, the philosophical, or the religious.

CRYSTAL GAZING.

To "INTERESTED" (Bowdon): There is no magic in the crystal. It is simply a method which some find useful in developing or concentrating the clairvoyant powers. I know of no works that deal specially with crystal gazing, although the late Mr. Andrew Lang and other writers have touched on the subject in works on psychical research. It does not follow that because a person has latent clairvoyant powers he or she will see visions in the crystal. The faculty varies very much in individual cases. Like other psychic powers it is at its best and strongest when it unfolds spontaneously without artificial aids.

NEOPLATONISM AND SUFISM.

P. W. M. (Forest Gate) wishes information on these subjects—impossible to give in this short space. I can only say that Neoplatonism was a revival of the doctrines of Plato which took place in Alexandria in the third century, and is sometimes known as Alexandrianism. Plotinus was one of its foremost teachers. Sufism is a system of Persian Mysticism. My correspondent should study the books in the library of the London Spiritualist Alliance.

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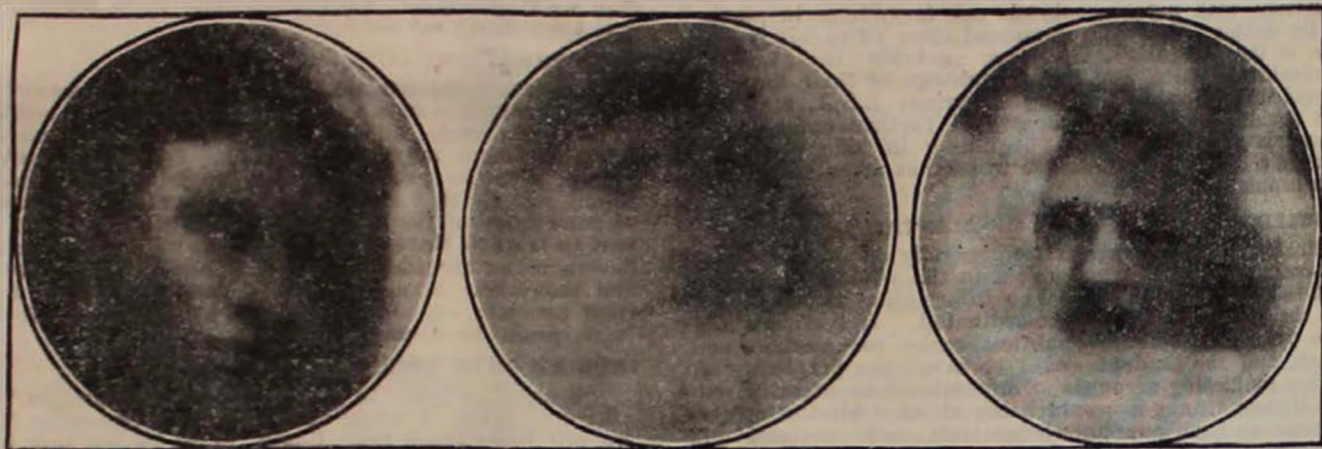
UNKNOWN PSYCHIC "EXTRAS."

CAN OUR READERS RECOGNIZE THEM?

This week we reproduce four spirit photographs of beings from beyond the veil who have up till now been unrecognized. We draw particular attention to the remarkable spirit "extra" of a young soldier. This psychic photograph will, we know, create the greatest interest both in those who are hoping to find a relative or friend, and those merely interested in this page as psychic researchers. As in the case of all the photographs we have shown on this page hitherto, it was taken under strict test conditions.

late Mr. Bournsnel, but that she had always avoided the subject. Here was an effort, strengthened no doubt by knowledge and will, to bring assurance to her—and other evidence has since been added.

In October two visitors from Canada experimented, but to their disappointment, the face appearing, though remarkably clear, was quite unknown. They dined some weeks later with a relation whom they had not seen for several years. An inspection of various ordinary photographs was



We have had, up till the moment of going to press, a considerable number of photographs sent to us, the senders suggesting a possible likeness between them and the reproductions, but we wish to point out very clearly to all our readers that we cannot undertake to decide for them whether the photographs submitted to us are identical with the psychic "extras." In our experience in these matters in the past we have found that when anyone *does* recognise a psychic "extra" there is never any doubt about it at all, and it is not necessary to call in the assistance of others who did not know the original in the flesh to convince one on the point. We cannot, of course, send the original photograph of the psychic "extra" to any of our readers, nor can we have copies of them made, but anyone calling at the offices of LIGHT may see these photographs, and examine them for themselves.

We again wish to impress on our readers that all photographs sent to us must be accompanied by suitable wrappings and the necessary stamps to cover their return by post.



made, and the psychic "result" was casually handed out with others. A change passed over the face of the relative, and she demanded where the "extra" had been obtained, as it certainly was the face of her husband, unknown to the experimenters.

The wife of Major Spencer, of Walbottle, had a similar experience recently. A visit to Crewe resulted in a lad's face unrecognised by her. On her showing it to some friends on her return north, it was claimed by a neighbour in the village as her son, whom Mrs. Spencer did not know, but to whom she had sent parcels during the war. She had also brought his mother into a knowledge of the subject.

The above facts—not imagination—are the kind of thing we are continually meeting in this phase of the subject. They speak to us all of will, purposeful and courageous, beyond the barriers of death, of love, constant and untiring—love, which finds a way to its object, by such circuitous route, by such subtle links, as only intelligent, persistent effort could discover.

I have a large number of unrecognised photographs and there are many others about. In the New Year I purpose having these on view at the British College of Psychic Science, and if anyone would care to trust me with any such photographs I should be only too glad to show them and to think that even two or three might carry their message to the right hearts.

THE UNKNOWN FACE.

By BARBARA MCKENZIE.

It is a well-known fact that only a small proportion of the "results," the "extras," the "spirit faces," obtained by means of psychic photography, are recognised by those with whom they appear. But that these may yet be of the utmost value, if only the right link is obtained, is quite evident from numerous instances of recognition by others than those who made the experiment. In a recent number of LIGHT, a photograph of my own son appeared with an acquaintance, and yet it was months later before her son's likeness was obtained—while I have made the attempt several times since but without result. But the first success stands. Recently a mother who had lost an only son in the war made an experiment at the College. A clear face appeared near her, but instead of being her own son, it was recognised as the son of a friend whom she had comforted, and to whom she had taught something of the facts and philosophy of Spiritualism.

Last May Sir Arthur and Lady Conan Doyle made an experiment with the Crewe Circle. The "extra," a man's face, was not recognised by either, but a week later a message reached me that there was a clue to it as resembling an acquaintance of Sir Arthur's: would I send a print to a certain address? This was recognised by the widow as certainly her husband, who had died a month previously, but of whose death Sir Arthur had not been aware at the time of the experiment, as the announcement had been made in the "Morning Post" instead of "The Times," and had not been seen. The sequel came a few weeks ago, when this widow called and reminded me of the incident, and told me that her husband had been a convinced Spiritualist, and had even made investigations in psychic photography with the

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mrs. Harvey; also on Wednesday, December 8th.

Peckham.—Lausanne-road.—7, Mrs. Imison. Thursday, 8.15, Mrs. L. Harvey.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. Bolton. Thursday, 8, Mrs. Brown.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Scholey; 6.30, Mrs. Annie Boddington.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. Jeffreys; 6.30, Church Service.

Woolwich and Plumstead.—Invicta Hall, Chescent-road.—11, circle; 3, Lyceum; 7, Mr. R. Boddington. Thursday, 8, Mrs. M. Crowder.

Holloway.—Grove-dale Hall (near Highgate Tube Station). To-day (Saturday), 7.30, whist drive; players, 1/- each.

Sunday, 11, Dr. W. J. Vanstone; 7, Mrs. M. Crowder. Wednesday, Mrs. E. Neville. Saturday, 11th, Lyceum Social.

Brighton.—Athenaeum Hall.—11.15, public circle; 7, Mr. W. P. Swainson, on "Theresa, the Spanish Saint"; 8, Lyceum. Wednesday, 8, Mr. Robert Gurd.

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Whether you, as a Spiritualist, believe in the immortality of animals or not, you cannot maintain an attitude of indifference towards animal suffering in this life. "He who is not actively kind is cruel," wrote Ruskin. Cruelty to animals is inconsistent with spiritual worth and progress. Many acquiesce, through ignorance, in inhuman practices in connection with the procurement of food, clothes and pleasure. It is the business of this Society to enlighten them.

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"LIGHT," December 11th, 1920.

"DO YOU BELIEVE IN FAIRIES?"

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LIGHT

A JOURNAL OF
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

No. 2,083.—Vol. XL.

[Registered as]

SATURDAY, DECEMBER 11, 1920.

[a Newspaper.]

Price Fourpence.



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LIGHT

A JOURNAL OF
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,083.—VOL. XL. [Registered as] SATURDAY, DECEMBER 11, 1920. [a Newspaper] PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits disembodied. This position it firmly and consistently maintains. Beyond this it has no creed, and its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

We thank "Delta" for the following extract from the Parish Magazine of St. Michael and All Angels, Paddington, which is worth reproducing:—

Six years ago, there were stories current about the Angels at Mons. People tried to collect evidence. Others scoffed. I suppose that evidence, in the legal meaning of the word, would be impossible. How far such impressions or visions are objective, it would be difficult to determine. But I have been interested to hear from several persons that they were conscious of a Something in St. Michael's on Michaelmas Day. Some heard, some saw. No one of them, I think, would be prepared to speak without considerable reserve of an experience so entirely on the spiritual plane; but it is certainly true that to some of those who were present a door was opened in heaven, an Apocalypse was vouchsafed. *Seraphim stabant super illud: et clamabant alter ad alterum.* (A. H. Browne, D.D., Oxon.)

Only a straw on the stream, perhaps, but it shows which way the tide is running. And we recall how the Bishops assembled at Lambeth last summer testified to their consciousness of a Spiritual presence guiding their deliberations. That the church in question was dedicated to St. Michael has its special appeal to us, who regard St. Michael as the peculiar guide and guardian of the Church.

A correspondent sends us a local newspaper cutting (the title of the newspaper is not shown). It contains the report of a meeting held at Pocklington at which the Rev. W. E. F. Rees, Vicar of Wistow, Nayland, Suffolk, gave what is called "a practical demonstration exposing Spiritualism." Further, we are told that "the rev. gentleman claims to do anything the Spiritualists do." And then we read that the performer gave a demonstration of the slate writing trick, showing on the slate figures written down by the audience and picked at random out of a hat, and so forth. Further, he was handcuffed by an ex-sergeant of police, placed in a sack, which was tied up by three of the audience and sealed, and then put into a box which was placed behind a screen. The reverend gentleman subsequently appeared amongst the spectators in Houdini's best manner, the bag being found securely tied up inside the box. He also gave a ventriloquial exhibition. Which proves that there is no future life—or what?

"Light" can be obtained at all Bookstalls and Newsagents.

Because the whole essence of Spiritualism lies in the question of proving human survival. The physical phenomena so adroitly mimicked by the clergyman and the professional conjurers are a side issue.

We admit it is an important side issue, this of evidential manifestations. We admit that many of them are liable, like everything else, to spurious imitation. But their reality has been proved beyond all serious dispute, and furthermore we have shown that they are in line with the manifestations from the unseen world recorded all through the ages. The Bible is full of them. We ought not to have to travel repeatedly over such old ground and point out facts familiar to every Spiritualist, educated or uneducated. When a clergyman, animated no doubt with the best motives, endeavours to discredit what he calls Spiritualism and what we call simply a department of psychical research, he places himself in a hazardous position. For the thoughtful observer begins to say to himself that if modern psychic evidences are all trickery, how can he be sure that the ancient examples are not in the same category? Mr. Rees is reported to have said that his demonstrations are intended to "expose Spiritualistic methods and ideas." May we ask him if he knows what Spiritualistic methods and ideas really are? There are plenty of his fellow-ministers who could inform him on the point and that in a way that should convince him that Spiritualism is a vastly larger matter than phenomenal manifestations, which can often be imitated much as Pharaoh's magicians imitated the wonders performed by Moses.

We often receive stories of haunted houses, which, although perfectly well verified, are, for one reason or another, unavailable for publication. But recently we were given particulars of a case which (although we are not at liberty to give the address or the names) struck us as a rather typical and interesting instance. It relates to a certain old manor in the South of England, the inmates of which hear footsteps, occasionally accompanied by the rustling of a dress or a tap on the door, quite in the old-fashioned manner. The sounds have been heard by all the members of the family, the servants and guests. There was a story of a "white lady" who haunted the house, but no one gave it much attention until during the war a disabled "Tommy" was taken in to rest and recuperate. While in the house the soldier had a queer dream of a lady in white with white hair standing by him. Now this man had no knowledge of the house or its history, and in his dream he described the place as appearing quite different. Indeed his account corresponded closely with the appearance of the house at an earlier period. Two special features of the dream were concerned with a door and the extent of the grounds. Inquiry verified the accuracy of the description. There were several other points about the dream, but as these are unverifiable at the moment we omit them. The case is under inquiry. The above story leads to some reflection on ghost stories in general. One notes that, like all psychic phenomena, they are curiously consistent, having many features in common from wheresoever they come.

CHRISTMAS DECORATION FUND

FOR ALL HALLOWS, ORFORD.

Readers of the Vale Owen Script Show Their Deep Appreciation.

"I am enclosing P.O. of small donation towards that happy inspiration of yours, as I am just an unknown one among thousands to whom Mr. Vale Owen's Script has brought Light and Comfort." In the spirit of the above letter has the idea to provide a fund to decorate the little church at Orford this Christmas been received by a vast number of the readers of the Vale Owen Script.

By every post letters have been received by Mr. Engholm showing in vivid fashion the wonderful work that has been quietly going on. For the benefit of those of our readers who by chance missed the announcement in last week's issue we will again state that it is proposed to invite everyone of the readers of the Vale Owen script to send a small donation (which should not exceed half-a-crown) to create a Fund to decorate the little church at Orford on Christmas Day, and make it a veritable shrine of flowers.

Mr. Vale Owen has offered to send to every donor an autographed Christmas card giving an illustration of the little church covered with a mantle of snow, together with a greeting and God-speed for 1921. It is intended that every donor shall receive this Christmas card on Christmas morning.

WHERE AND HOW TO SEND YOUR DONATIONS.

Send cheques and postal orders only (not stamps), made payable to H. W. Engholm, Offices of LIGHT, 6, Queen Square, London, W.C.1, with the donor's full name and address. All donations will be acknowledged in our columns.

This fund will close on Tuesday, the 22nd instant.

The readers of the Script will doubtless remember that it was in the vestry of All Hallows, Orford, that the Revelations of the Life Beyond the Veil were communicated to the world through Mr. Vale Owen. That little parish church, hallowed by angel presences, will in years to come, we feel sure, become a Mecca to people throughout the world. Only last Christmas were this little church and its devoted minister practically unknown. To-day, the name Vale Owen and the village of Orford are known the wide world over, and we know that if LIGHT had a circulation similar to its bigger sisters in the newspaper world, the publication of such a proposal as we make here would have a result that would astonish Christendom. As it is, the response has been remarkable, though not altogether unexpected by those who know how deeply the Vale Owen Script has affected the people. We wish we had the space to publish in full every letter we have received up to the time of going to press. But we must content ourselves by giving extracts culled from a few letters. These speak for themselves.

"I can see the little Church on Christmas Day standing out like a great searchlight giving a message of cheer and comfort to all able to attend it. I shall look forward to that Christmas card as a message of good cheer."

"I am a most appreciative reader of LIGHT, and one who is deeply grateful to the Rev. Vale Owen for the messages he so graciously publishes so that the world may benefit."

"I for one have received much joy and help from 'The Vale Owen Script,' and I hope the Rev. Vale Owen will himself sense during his Christmas morning service some of the joy and love that his readers have felt through his undertaking this great and glorious work."

"I have just read the announcement in this week's issue of LIGHT to offer decoration of All Hallows Church, Orford, at Christmas; it is indeed a 'happy scheme.'"

"Words cannot express our indebtedness to Mr. Vale Owen, whose service to the Angel-inspired has enabled their sublime teachings to be given to the world."

"This opportunity greatly gladdens our Christmas."

"A happy thought! And if any surplus let the parish of Orford benefit—eh?"

"A beautiful thought in to-day's LIGHT to decorate the Little Church at Orford."

"Enclosed is P.O. for 2/6, my offering to the Shrine."

"I am sure readers of the Vale Owen Script who hear of this idea will all be most grateful for the opportunity of showing even in so small a way their appreciation of the messages through the Rev. V. Owen's mediumship."

"As one who has read with great pleasure and, I think, benefit, the Vale Owen Script from the beginning, I must heartily congratulate you on your excellent idea, and esteem it a privilege to contribute my mite."

"Please accept the enclosed towards the flowers for Orford Church with my heartfelt thanks to Mr. Vale Owen for the messages received. I only wish they had been published when I was a child, they would have saved me such a lot of heartache and sin."

In our next week's issue we intend publishing the first list of names of donors, and we impress on all our readers the importance of ordering from their newsagent or book-stall the special Christmas Number of LIGHT, which is to be adorned for the first time in the history of this journal with a beautiful coloured cover. The Christmas Number will contain an illustration showing All Hallows, Orford, and a beautiful story attached to this church which relates undoubtedly to the angel presences that hallow its precincts.

ANGELIC MINISTRY AT CHRISTMAS.

At the birthday of Christendom, when we read that sweet old story of the Babe in the manger, we are told how that great event was heralded by angels. We also know as Spiritualists how at our birth into the next world we are helped, as our spirit emerges into that new life, by the angels also.

The angelic visions of the shepherds on the first Christmas night are visions that are no longer poetical stories, but have become true. This coming Christmas Eve will again bring into the earth conditions an angel host unseen by us, and filling us with the joy of childhood. To be unselfish and have a thought for others is the aim of most of us at Christmas time. Do we realise fully what this so-called spirit of Christmas really means? For no matter what one's creed may be, that Christmas spirit is universal. Is this spirit within us assumed, or it is really our true selves? And do we not often wish, as the little child does, that it could be Christmas always? The answer to our conjectures is surely to be found in the realisation that those angel hosts are amongst us once again, as they were on the birthday of Mary's Son. He who is now a Prince of the realms of Glory surely has not forgotten His birthday, and sends those hosts of ministers to awaken within us in their silent way the better and truer side of our nature. It is not we who create that feeling of peace and goodwill towards men, it is those angelic ministers who flood this earth, and whose presence is in every home from palace to hovel. Let this be your thought in the silence of Christmas night this year, and as the little ones sleep remember that the skies of this grey old world are filled with watching, loving spirits, brought to us by the angels at the bidding of their Lord and Master, and let us commune with them with the full knowledge that the Christmas spirit is the Holy Spirit, and for a short spell we can enter into the Kingdom of Heaven, for we have become once again as little children. H. E.

"Getting in Touch": From "Leader."

WHEN we come to earth we have much difficulty at times to get into touch even with those who await us and listen for our coming.

You yourself are an example of this. For oft we have noticed you almost awake to our presence near you, and, having listened, end in doubt at best.

Sometimes you conclude it is but your own fanciful imaginings and not the breathing of your spirit friends you feel and hear.

Now the reason of these failures on our part to give, and on yours to receive, is chiefly the lack of courage to believe.

You have thought of yourself that you have this courage, and in some things it is true. But in this matter of spirit communion you are often too careful of error to be useful in the work of truth. It is not too much to say if we put it thus:—

At all times, whenever you feel us near you, that is the effect of some cause. The cause may or may not be such as you desire or as you feel you can discern. But cause there is, and if you at such times will but be quiet and listen then the nature of the cause will grow further clear.

It may be you think a certain friend is at hand, when it is not he but another. But who it is will be made clear in the process of the transmission of his thoughts.

So when you feel yourself to be cognisant of someone near you, cease as far as you may from doubts, and entirely from fears of error.

Receive what is given to you, and on the matter so received sum up your judgment of the affair.

From the Vale Owen Script,
Weekly Dispatch, May 24th, 1920.

*. The Messages from Zabdai are now published in the Vale Owen Series, Book II., "The Highlands of Heaven," Thornton Butterworth, Ltd., 62, St. Martin's Lane, London, W.C.2. It can be obtained at all bookshops and bookstalls.

CLAUDE'S THIRD BOOK.

Being Further Messages Recently Received
and Collated by Mrs. Kelway-Bamber.

From Her Son Claude Killed in France November 11th, 1915.

THE ETHICS OF CLAUDE.

(Continued from page 428.)

X.—LIFE AND SPIRIT FORCE.

In addition to the Life-force which animates everything in Nature there is a second more subtle and finer power contained within it which is "Spirit" force. Only man is capable of drawing this. It requires a magnet and a receiver, which are made in each individual man through the power of his mind, though his body actually draws it.

One might compare the general Life-force to an almost material thing—the breath, as it were, of God—the Spirit force to an emanation from His mind. You know the conscious connecting link between man's spirit and his physical body is his mind. If you could look at one hundred people on earth taken at haphazard you would, of course, see the life force going into all of them, some more, some less. The Spirit force in many would be so thin a stream as to be imperceptible, in others there would be a steady flow, while, in some cases, it would be temporarily withheld. Life force cannot be withheld; if it were, death would ensue. Spirit force can. When a man magnetizes himself by consciously doing what he knows is wrong the Spirit force snaps up from the magnet, and the oftener this happens, the more difficult it is to get the magnet right again, and he cannot draw spirit force without it.

The life force flows steadily down to earth through all living things; like the rain, it falls upon the just and unjust, but the spirit force flows brightly and strongly only to within a certain distance of the Earth, and from that point the earth conditions allow merely a trickle of it to come through. Each man, by the strength of his magnet, can draw what he deserves of it. If you could see a church filled by real worshippers, people striving honestly for good and spiritual things (and not only carried away by emotionalism) you would see the Spirit force penetrating the building like lightning drawn by the collective magnetic power within. If these people could keep that condition each would take away with him his own little stream of Spirit. They would then develop wonderful, beautiful power which man is given when he has learnt how to draw and use it aright; but alas, in the ordinary way, on leaving the church and away from its influence, many, in half an hour, have lost it again. Mean, selfish, petty little things come in, and away goes the Spirit force.

As you start your "life after death" only at the point that you leave off on earth, you can see the desirability of developing spiritual consciousness. Your habitual manner of thought in your physical body is what counts and decides your spiritual status, for you are only ready for its equivalent position when you pass over. If people, therefore, are filled with only thoughts and desires of the physical they are preparing themselves for what are called the lower Astral regions; if they desire to find themselves in a spiritual state hereafter they must develop their spiritual consciousness while on earth.

XI.—THE CALL OF THE SPIRIT.

I have very often told you that the spirit of man is beautiful and remains untouched in spite of the sins and failings which mar his personality. It is rather as if you took a diamond and rolled it in the mud, its beauty would be dimmed and temporarily hidden, but when the dirt was washed off it would emerge in its original purity.

There are people, and these truly the greatest on earth, whose spirits are peculiarly quick and virile, they have learnt to draw on the spirit force, and to bring their quickened, enhanced, spiritual consciousness through their mentality, to the physical brain, till it becomes their habitual consciousness, and colours all their thoughts and actions. On this account they are able to pierce the superficial and touch the real—to see Truth below the shams that hide it. Because they realise that the spirit in man, however much it is bedimmed, is always trying to work towards the light, they have infinite compassion for their fellow-men. Their spirits reach out to touch, draw out, and help others in their pitiful struggle.

The prostitute fell at the feet of Christ in a passion of repentance because her Spirit had broken through its vile trappings. When He looked at her He saw—not the poor, debilitated, ill-used, unclean body, but the spirit within her struggling to be free. She had experienced the bitterness, and futility, and hopelessness of her evil life, and at the call of the Spirit of Christ, her Spirit responded—it had found the light. She would from that hour work upwards. Wonderful as it was, the experience would not bring instant happiness—there would be no miracle. She would steadily progress, and have a constant sense of help and

security, but her way would be painful. She would suffer acutely, her eyes once opened she would realise the depth of her degradation, and, because she would have touched the world of imagination, she would realise also the effects of her influence and conduct on others (you know you can never obliterate the effects of sin. They must be worked out either on earth or beyond, and she chose the former). Because she was a great sinner she would probably be a greater saint. In its swing the pendulum would go to the opposite extreme, for those who have capacity, tenacity, driving force, and stability in evil will subsequently use these for good.

The weak and wavering sinner is not so stable in good, he has to build up character, and not only to change its quality. No one is ever too evil to come back to God. Some, who are not ready for the conquest of the Spirit, still prove sometimes not only its existence, but its marvellous power. During the War, for instance, this was often obvious. In those dark days many a "black sheep" proved not only his manhood, but the power of Spirit, by splendid heroism, self-sacrifice, and devotion, and some of these men had come from homes (if you could call them that!) where they never had a chance of cultivating ideals; in fact, had no chance at all of even living decently, yet they responded to the Spirit call. Others might forget the circumstances, and they themselves relapse into the old ways and never know, nor understand, why they had been impelled to do as they did on those great occasions.

Saints are not weaklings, but strong men: they are not people who have no capacity for sin, but they are those who have overcome it, and learnt their lesson; they are those who have fought the good fight, and conquered.

XII.—MEDITATION AND WORK.

If on earth a man gave all his time to meditation and prayer it would be all he could do; he might have beautiful thoughts, but would not be able to put them into form to help other people. You are on earth to do, not to think only. While you are in the material world you are meant to be interested in material work, and to enjoy the advantage of the mental and spiritual states also, but you are not supposed to live in them solely. These beautiful things are given you to help you to do your work well whatever it may be. Directly you get a man who only meditates he becomes a dreamer, the habit makes him disinclined to use effort, he becomes lethargic and loses the impulse to action.

It is a curious fact that while the body is young there is such a strong desire to do and express things energetically, to work and play impulsively and enthusiastically: this is not only because the body is not tired, but because the spirit brings with it a sense of power; and as people grow older, by degrees this fades because it is longer since the spirit left the spirit world to join the body. Some men cultivate the fatal habit of retrospection, they cease to desire to do things and let things slide—this is the road to failure. They become mere dreamers instead of participants in the action of life. On the other hand you have the overdoer who may be a fine business man, a good worker, with no thought beyond the material, possibly a conventional church-goer, but merely outwardly religious and that only because his body responds to his will and this seems the best policy at the time in a surface sense. He, when sorrow, trouble or death comes, has nothing to help him, nothing to fall back upon.

The healthy, truly happy man is the well-balanced man who does whatever there is for him to do, but who makes time to live in the mental and spiritual also. A busy man who devotes half an hour in the evening to consciously purposely concentrating on spiritual things links himself up and raises himself through that by something he will never quite lose—a strand of beautiful thought. If he does it regularly, he thickens and strengthens his link and carries with him all day this spirit line, and the stronger it becomes by constant habit, the more power and help he can draw. If he only does this regularly, just giving whatever time he can spare, he will become conscious eventually that he can draw upon the spirit while doing his daily work. At first he will have to make the conscious effort to link up with the spiritual at a special time set apart from material things. In the early stages they cannot be mixed, later on they naturally work together and in perfect harmony.

I will give you a simple illustration. Take a singer who plays his own accompaniment. You know, of course, he would learn to sing and to play the piano separately, he could not begin by learning the two together, it would only lead to confusion, but when he has mastered each individually up to a certain point he can combine the two and produce harmony. The spiritual is the accompaniment to the material while you are on earth. As the singer changes his accompaniment with his songs, so the spiritual can accompany all and any material thing—in home affairs, in business, in travel, in pleasure, when you have learnt to

draw upon it. If we wish to live on earth only to meditate we are wishing to be in a state for which we are not ready and which is not intended. Only on the very highest sphere can the spirits accomplish anything purely by thought and meditation. They make mental pictures and so teach others. No one on the lower spirit spheres or on the earth can do anything for other people by thought alone, it must always be accompanied by conscious effort.

Let us apply this in a personal sense. If you had been content to do nothing but sit and think of me and pray for me when I was "killed," it might have comforted you in time, perhaps, but would not have helped other people; whereas, as it is, through your great desire to do something to find me you have comforted more than you will ever know for you have been able to pass on the knowledge you have yourself received through your research. This is right; no one is meant to live for himself alone.

XIII.—THE AWAKENING OF SPIRIT.

The awakening of spirit, like all birth, is painful, sometimes even connected with death. In the physical it is the linking up of Spirit and Flesh. The body may grow to be old before the spirit wakes in it. Generally this happens through sufferings and the body or mind is torn, and shaken, and racked with pain. When it does awake it becomes conscious, not only of the little things connected with its body, but of all the other spirits on Earth not only individually but collectively, of all things, indeed, that are animated by the great God force that permeates everything that has life. The Spirit teaches its body, or rather the mind connected with its body, to appreciate plants, animals, and in fact God in nature generally, to have a feeling of kinship with all creation. This is because the awakening produces a quickened, sensitive, spiritual condition which, like "wireless" almost, attunes the Spirit to everything else that lives in whatever form. It begins to realise the common source of all life.

A man of ordinary mentality whose spirit is unawakened judges beauty purely by outward form not the Spirit within, and, because also he cannot understand this unity of Spirit, he sometimes exploits the poor and animals for his own advantage. I have told you that the Spirit of man is contained in his Aura and partly interpenetrates his body. In the cases in which the Spirit is unawakened it does not penetrate his body at all, but lies outside in the Aura where it mourns its ineptitude. The Aura contains and holds it to the body like the tyre of a wheel; with an awakened Spirit it operates in the body. When the unawakened Spirit is only in the Aura it does not brighten it, but when it operates in the body it does because only when it is thus operating does it become active and in so doing radiates light. It is like an electric bulb which can give no light till it is connected with the current—in this way until the Spirit is actively switched on through the body to the Divine current it can give no light. The Aura connected with the body in which there is a thoroughly awakened spirit would startle you; it is so bright; the ordinary Aura seems bright to a clairvoyant, this would appear almost blinding. You can understand a man with a Spirit like this, vital, and active through his body, would think universally, of people generally, and of causes, rather than confine his interests and impressions to personal and individual things; he could not do otherwise, for he would have a sense of the Infinite and would recognise it in finite things. He would understand the kinship of all life through God and he would bring this knowledge through to his conscious state.

It would be no use thinking infinitely and universally unless one was prepared to act accordingly, for in this case the spirit would be inactive, for thought must be materialised into action to count for righteousness in the material world. Those who learn thus to use Infinite power through their finite bodies to right finite wrongs draw more Infinite power into the world. Where there is oppression, sin, or suffering of any kind, especially induced suffering, there is a low rate of activity of the God force. Every conscious effort to right wrong is rewarded by Infinite help. However great the mountain of man-made wrongs requiring to be levelled, never despair, for every spadeful of dirt removed brings help to remove the next spadeful and so on. It does not matter at what point of the mountain the workers select to start, each and every one will get this Infinite help. Some choose to care for neglected children, others for ill-treated animals, the sick, maimed, the helpless, the wronged and blind all require protectors. It is all good and all attracting the Infinite help. Eventually the mountain of wrong will disappear and leave a clear open space on which God's sunshine will fall and purify.

XIV.—THE WAY OF LIFE.

You want to know the right way of life in order to learn how to make the best and most of it; well, study how to gain the good things which are your birthright and are freely offered to you when you have proved yourself worthy by learning self control, this is the one essential. The rules are simple though the lessons are hard.

1. Always walk humbly.
2. Pray for wisdom.
3. Do the obvious duties that lie at your door, however dull.
4. Study to know yourself; you cannot understand other people until you do.

5. Treat your body with care and respect; feed, clothe, and rest it properly; keep it in health, for only through it can you work in the material world—it is the vehicle there of your spirit.

6. Always remember your mind must control your body and its senses. Your body must be trained to be your good, faithful, and honoured servant, not your master. When you have reached this point you have gone a good way along the "road of difficulty."

7. Be strictly truthful with yourself; in times of doubt or difficulty appeal to your spirit mind (your conscience) for enlightenment, you will always be answered truly. I will explain what I mean. Suppose, for instance, you find you dislike someone and you would like to think it is because you feel, or sense, some unpleasant characteristic in that person; if that were actually the case it would be a sort of natural warning to put you on your guard, but it might be due to some petty feeling within yourself caused by some hurt to your vanity, or pride, or a touch of jealousy, and you would have to analyse your feeling carefully before the judgment seat of your conscience. If you honestly found it was not your own fault, having recognised the bad in your acquaintance, the kind, right, wise thing to do would be to look for the good in him and meet him on that ground; incidentally it helps to develop and increase that good.

8. Learn to help yourself—and teach other people to help themselves as far as you can. No one is allowed to shoulder another man's burden. He was not given it by chance or accident; there is a reason and a purpose in it, but you can, and ought to try to help by showing him how to strengthen himself and so be able to carry it more easily and bravely, and perhaps eventually throw it off altogether.

Apropos of this, as a matter of fact, not every misfortune is sent as a lesson. Sometimes actually the reverse, it is a blessing, for it is the only way to divert energy into a new channel. For instance, you know of a case where a man became seriously ill and had to leave his work in England—it seemed a terrible misfortune at the time, but when he recovered his health he obtained a better appointment abroad where he made his name and a fortune. He realised later that what seemed a catastrophe at the time had indeed proved a blessing in disguise and the illness was necessary to divert his energy into the new channel.

(To be continued.)

"DAGONET" AS PSYCHIC EXPERT.

Mr. G. R. Sims has been before the public as author, journalist, and dramatist for a great many years, and as a jester has poured forth a constant stream of wit and humour, especially in the columns of the "Referee," of which his "Mustard and Cress" has become a world-known feature. From time to time, he allows his persiflage to play over the subject of Spiritualism, which he appears to regard as something very droll indeed. Consequently he writes of it with a plentiful lack of understanding, and turns to mockery subjects which many thousands hold in reverence. "There is nothing sacred to a sapper," it is said, but a popular writer should have some regard for the susceptibilities of his readers, not by any means all of whom will regard Spiritualism as a joke. Psychical phenomena run all through the Biblical records, in the way of visions, trances, voices, spirit messages, and many other evidences of interposition from an unseen world. In his most recent deliverances on the subject in the "Referee," Mr. Sims dismisses the visions of Swedenborg as mere dreams. "Swedenborg," he tells us, "whether he was mad or not, was certainly subject to hallucinations." We think that no one who really knows the work of Swedenborg—one of the greatest minds of his age—will agree with Mr. Sims in this light-hearted estimate of Swedenborg and his philosophy. Rather unkindly for his argument, Mr. Sims quotes Dr. Johnson's dictum that it is from carelessness of the truth rather than from intentional lying that there is so much falsehood in the world. That, for Mr. Sims, sums up Spiritualism. But is this "carelessness of the truth" all on one side? Surely not. Spiritualism numbers a great many men of high intellectual standing who are essentially truth-lovers and who have spent many years investigating, probing and testing every source of possible error before making definitive statements as to the truth of Spiritualism. Moreover, Dr. Johnson was a believer in spirits, as Mr. Sims should know. In *Light* of July 6th, 1918, we gave an article on "Dr. Johnson and Psychical Research," based on Dr. Walter J. Prince's papers on the same subject in the *Journal of the American S.P.R.*, showing Dr. Johnson's attitude. He would have made an admirable psychical researcher, for he had the open mind and the critical faculty, and moreover he saw that there was a basis of reality for belief in the existence of spirits. Mr. Sims' choice of sturdy old Sam Johnson as a supporter is distinctly unfortunate.

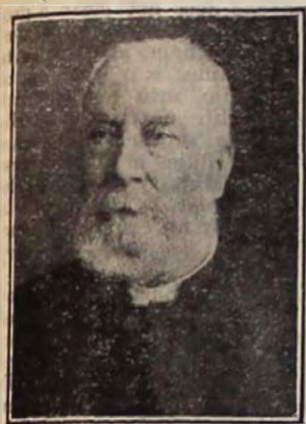
WHEN I sheathed my sword at Wagram, I saw the guardian angels on the battlefield. Gerard told me that excitement had made me visionary, but I know that my eyes do not deceive me, for I had seen similar things at Marseilles, and at the home of Madame Tallien. —NAPOLEON.

WHAT THE CHURCHES CAN LEARN FROM SPIRITUALISM and PSYCHICAL RESEARCH.

7.—By the REV. PROFESSOR GEO. HENSLOW, M.A., F.L.S., F.G.S., &c.

Resolution 57—Official Report of Bishops' Conference held at Lambeth Palace, July 5th to August 7th, 1920

"The Conference, while prepared to expect and welcome new light from psychical research upon the powers and processes of the spirit of man, urges strongly that a larger place should be given in the teaching of the Church to the explanation of the true grounds of Christian belief in eternal life, and in immortality, and of the true content of belief in the Communion of Saints as involving real fellowship with the departed through the love of God in Christ Jesus."



REV. PROF. G. HENSLOW,
M.A.

The concisest summary I can give of strict religious teaching is to say:—It is all that can be learnt from the New Testament about the life and death of Jesus Christ as illustrating His character, and how we can best imitate it.

Christ said:—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. A second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hangeth the whole law and the prophets" (Matt. xxii. 37-40).

Our Lord's brother, James, similarly defined Christianity:—"Pure religion and undefiled before our God and Father is this—to visit the fatherless and

possible. Such we guard and watch with jealous care. On such the angels of the Father smile, and tend and protect them from injury" ("Spirit Teachings," pp. 37, 38).

Such is also the teaching of the New Testament. There our Lord used the strong expression of man's "abiding in Him" or in God the Father:—"As Thou, Father, art in me, and I in Thee, I pray that they also may be in us" (John xvii. 21). Similarly, St. John says:—"Whoso keepeth His word knoweth that he is in Him. . . He that saith he abideth in Him ought himself also to walk even as He walked" (1 John ii. 5-6).

I have shown that the subject matter of the communications from the greatest of Spirit teachers we know, such as "Imperator," is simply the imitation of Jesus Christ by man. That was our Lord's aim. He gave Himself as our example (1 Pet. ii. 21); and that was the Christian Life. He uses the expressions, "in Him," and "abide in Him," meaning an identity of character, only to be acquired by following Him (John xvii. 20 ff.).

It has been thought that the phrase, "Christ in you," should be taken in a realistic sense; especially in the words, "This is my body" in the Lord's Supper; but, as we now know, Christ did not say, "This is My blood," but "This cup is the New Covenant in my blood." It is clear that His blood could not be in the New Covenant.

When the Lord's Supper formed part of the "Love Feast," St. Paul rebuked the Corinthians for not recognising the special importance of the bread and wine set apart for the Eucharist (1 Cor. xi. 20 ff.). Similar irregularities occurred elsewhere, so that to emphasise it, a prayer was made that God would send down the Holy Spirit to "make" the bread and wine to be the Lord's body and blood; but this was only to conform to Christ's own words; the bread and wine were still called Figures, Signs, or Types only.

But the age of metaphors was beginning to be supplanted by imaginary realities. So it came to be thought that the prayer of consecration brought about a miracle, and as no material change could be seen, that some spiritual "essence" was infused into the bread and wine.

Dr. Harnack, in his work on "The History of Dogma," observes that "this conception was purely one of fantasy." If we must "prove all things, and only hold fast to that which is true," this cannot be done in this case.

In the eighth century the Emperor of Greece issued an edict that all images of saints or of Christ should be destroyed in the Churches. This infuriated the populace, and monks. One, by name John Damascene, issued letters in which was the following deliberately concocted falsehood:—"The bread and the wine and the water by the Invocation and coming down of the Holy Ghost, are supernaturally changed into the Body and Blood of Christ. The Bread and the Wine are not the Types and Figures of the Body and Blood of Christ, God forbid; but they are the Deified Body itself of our Lord; since He Himself hath said—'This is not the Type or Figure of My Body, but My body; not the Figure of my Blood, but my Blood.'" (J. Dam. "De Orthodoxa fide," Lib. 4, c. 14). The Roman Church finally recognised this under the name of "Transubstantiation" in the twelfth century.

Another dogma arose out of the conception of Christ's Death, that of the "Atonement," which involves the false idea that if a sinner believably lays all his sins on Christ he will become as holy a man as the longest lived saint.

The only way to become a saint, according to Christ, is to sincerely repent, followed by a thorough amendment of life by "walking as He walked." (1 John ii., 6.)

The unfortunate misinterpretation of scripture changed the meaning of the word "Atonement." In the sixteenth century it signified "At-one-ment," so Desdemona says:—"I would that I could atone them," meaning reconcile the Moor and Cassio; but it came to mean "making amends" about 1650 A.D. till to-day. The Revised Version has removed it from the only place where it occurred (Rom. v, 11), and substituted its original meaning of reconciliation. No writer in the New Testament ever says that Christ suffered or died "instead of" man suffering for his sins, but it is always "on behalf of" him in the original Greek. He died, as Dr. Rashdall says, just as any other martyr has done since. Salvation, i.e., "the Christ-like character," is not to be obtained through Christ's death, but by our imitating His life.

widows in their affliction, and to keep himself unspotted from the world." (Jas. i., 27.)

Wherein lies the difference? The old covenant was written upon tables of stone, and enforced by threats of temporal punishments and by rewards for strict obedience (Deut.). It was a "schoolmaster to bring man to Christ" (Gal. iii., 24), whereas Jeremiah prophesied:—"After those days, saith the Lord, I will put my laws in their inward parts, and in their hearts will I write it" (Jer. xxxi., 33). That meant external compulsion would be replaced by Free-will within the mind of the Christian, resting on the conscience—a word unknown to the Old Testament.

This was foreshadowed by the law so far that a man's sacrifice must be a "freewill offering" (Lev. xxiii. 38). A nearer approach to the Christian is in the Psalmist's prayer: "Accept the freewill offering of my mouth, O Lord."

Lastly, Christ says:—"If any man willet to do His will, he shall know of the teaching whether it be of God" (John vii., 17).

Similarly, the great spirit preacher, "Imperator," wrote by the Rev. Stainton Moses's hand:—"The philanthropist and the philosopher, i.e., the man who loves mankind and he who loves knowledge for its own sake, these are God's jewels of priceless value and of boundless promise" ("Spirit Teachings," p. 15).

The one thing Jesus preached was His own divine character as our example to be imitated. "The union with God is seen in the imitation of Christ."

As "Imperator" enlarges upon a Christian's duties—or rather Freewill works of Love, so he explains the future consequences of it, i.e., the natural results—of a good, as well as a bad life here.

"Friend," he writes, "when others seek from you as to the usefulness of our message, and the benefit which it can confer on those to whom the Father sends it, tell them that it is a gospel which will reveal a God of tenderness and pity and love. Tell them that it will lead them to know of Intelligences whose whole life is one of love and mercy and pity, and helpful aid to man, combined with adoration of the Supreme. . . Tell them that it will lead man to see his own folly, to unlearn his fancied theories, to learn how to cultivate his intelligence that it may progress, to use his opportunities that they may profit him, to serve his fellow-men, so that when they and he meet in the hereafter, they may not be able to reproach him that he has been, so far as he could, a clog and an injury to them" ("Spirit Teachings," pp. 20, 21).

"Imperator" returns to this subject, and adds:—"This is the character we seek. Loving and earnest, self-denying and receptive of truth; with single eye to God's work, and with forgetfulness of earthly aims. Seek, friend, the mind of the philosopher, calm, reliant, truthful and earnest. Seek the spirit of the philanthropist, loving, tolerant, ready to help, quick to give the needed aid. Add the self-abnegation of the servant of God, who does his work and seeks for no reward. For such a character work, high, holy, noble, is

"THE SOUL'S AWAKENING."

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In my last address I alluded to a blissful widening and deepening of the consciousness as being probably the real significance of the allusion to the "sleep" of death in the New Testament, and I gave reasons therefor. As the widening and deepening are themselves, perhaps, a little difficult to understand, I will endeavour to elucidate their meaning. Last week I quoted St. Paul's declaration that now he was learning bit by bit, but that after death he would understand even as also he had been understood. But he could only have been understood by One who possessed faculties greatly superior to his; so that for the widening of his own faculties so as to make them adequate for the higher comprehension. Of similar tendency is Christ's own declaration to His disciples that "I have yet many things to say unto you, but you cannot carry them off now." In other words, your spiritual and intellectual capacities are as yet unequal to the strain which any attempt at more advanced teaching would put upon them. In this instance the aid of the coming Holy Ghost is promised for the giving of the higher teaching; but it would be contrary to all that we know of progressive revelation to suppose that the instruction stopped on this side of the veil. It obviously does not, for St. Paul quotes with approval (I. Cor. ii. 9) and apparently from Isaiah lxiv. 4, "What no eye has ever seen, what no ear has ever heard, what never entered the mind of man—God has prepared all that for those who love Him." But they will neither be able to understand nor appreciate the preparation, unless a widened faculty enables them to do so; and this is to be a faculty enabling us to understand gifts of a kind which never entered the mind of man.

Now have we any experience of these different measures of consciousness? Surely we have. There are many things which suggest that all consciousness—that faculty by which spirit becomes aware of itself, and aware of other existences—has but one quality, though many degrees. The degrees apparently depend upon the extent to which consciousness is crippled or hampered by its vehicle. By the "vehicle" I mean the instrument through which it works, and this, in the case of the creatures on this planet, is the physical body. The less developed the body, the more is the consciousness hampered in expression. In St. Paul's words, "The first man, Adam, became an animate being, the last Adam a life-giving spirit; but the animate, not the spiritual, comes first, and only then the spiritual. . . . Thus, as we have borne the likeness of material Man, so are we to bear the likeness of the heavenly Man." And why? Simply because "flesh and blood cannot inherit the Realm of God, nor can the perishing inherit the imperishable." The restriction is severe in the case of the lower animals, but becomes less, as we observe, in the consciousness of the horse and dog. In man, and especially in highly developed man, it attains a magnificent scope susceptible, in moments of exaltation or ecstasy, of still further extension.

Imagine the human consciousness as a sheet of water, shut off wholly by a breakwater from the ocean. Imagine the tide to rise both inside and outside the breakwater until at length the waves dash over from one sheet of water to the other, and they are for a moment united. That is an analogous happening to what takes place when the human consciousness, far on the road towards the divine, is lifted nearer still, and for a moment, perhaps, unites with it, to the accompaniment of sensations quite beyond the reach of definition or record in human words. We are dragged back by the physical burden of the flesh, but when we shake that burden off we shall be in nearer and more intimate touch with the divine mind. We shall be closer to a blending or harmony with a higher consciousness of a kind which, at all events during our terrestrial life, is far finer, more sensitive, and more extensive than our own. And this is the reason why with so many faithful souls the so-called

shadows bring
No sense of parting or approaching night,
But rather all the soul seems broadening
Before the dawn of unimagined light—
As if within the heart a folded wing
Were making ready for a wider flight.

So that probably progress in the next world consists in this enhanced sensitiveness and range of the spirit, giving it access to spheres denied to coarser faculty. We can see hints of this all over the New Testament; though they are only hints, because the Divine Providence at that time saw fit to give no more. St. Paul tells us that he was caught up to Paradise and heard sacred secrets which no lips can repeat. That is to say, the narrower consciousness to which he returned after his vision was not capable of expressing what the wider consciousness had experienced. And so again, as Westcott said, "We are not to think of

the Ascension of Christ as of a change of position; it is rather a change in the mode of existence." In His earthly life His Divine consciousness was limited by the vehicle in which it resided. As the Athanasian creed declares, there was no conversion of the godhead into flesh; and hence His avowal that His narrower human consciousness was not cognisant of facts (such as the time of the End) which were well within the scope of the wider consciousness which was His in the world whence He descended to us. And when He returned, He passed through the heavens, was made higher than the heavens (Heb. iv., 14; vii., 26). This, I venture to believe, means that He passed into a wider and deeper consciousness. His human consciousness was taken into the Divine, and in Him, for the first time, Man attained that splendid goal.

His passage through the heavens does not mean a geographical transit from point to point, as we might speak of a person going from London to Birmingham, and thence to Liverpool and Glasgow. What it signifies is a widening of the spiritual faculties, bringing Him into contact with higher and higher realms of spirit life until at last His heightened faculty comprehended the supreme experience of all, and He entered the Holy of Holies of the universe and sat down at the right hand of the Majesty on high. The Manhood had been taken into God, not by travelling to some immeasurably distant place, but by an exquisite refinement of sensitiveness, giving the spirit access to the very loftiest planes of existence.

If any of you saw the film called "Earthbound," you will recollect that when at length the spirit is released from its earthly bondage, it is made to appear as if it were ascending a mountain, and gradually going further and further from the audience. This was an imperfection. To have given an emblematic presentation which was consistent with the facts the spirit should have been represented as becoming finer and finer in texture, so that whereas at first it was plainly visible on the film, it became at last thinner than gossamer, and ultimately ceased to be visible at all. And at each stage it would become less cognisant of coarser manifestations like the earth and all material things, and more sensitive to its new spiritual environment, hitherto beyond the reach of its faculties.

You remember how beautifully Tennyson (an accomplished student of spiritual things—in fact a seer as well as a poet) develops this idea in his allusion to the return of Lazarus:—

"Where wert thou, brother, those four days?"
There lives no record of reply,
Which, telling what it is to die,
Had surely added praise to praise.
Behold a man raised up by Christ!
The rest remaineth unrevealed;
He told it not: or something sealed
The lips of that Evangelist.

He told it not because he could not bring the experiences of the higher consciousness within articulation by the lips which are the vehicle of the lower.

Can we get any idea, however imperfect, of some of the incidents of this wider consciousness? Yes. It has been thought that it would include a faculty of seeing every aspect of a subject, instead of only one aspect, which is all that most of us can do. We look at a question from the point of view of doctor, lawyer, politician, tradesman, farmer, workman, whatever we happen to be. Half the controversies of the world would be stilled if we could see all sides at once. Again we do not possess the faculty of seeing a play, or hearing some glorious piece of music, as an instant entity. We have to take the scenes, or the chords, in sequence, because we live in a world of time. Were we out of time (as we probably shall be when we awake on the other side) we might see all the beauty of play or sonata as a single radiant gem, and our sense thereof would be correspondingly enhanced. But our sight will probably not be that of the eyes—rather that of an inward perception, a vastly more potent form of faculty which enables some people to "feel" the presence of a departed dear one, though there is no visibility whatsoever in the ordinary sense. Endowed with that faculty, we shall not need sun or moon, as the seer of the Revelation knew long ago, and all modern science shows how right he was. But most solemn of all is the fact that our narrower earthly self will become transparent to the wider selfhood into which it expands, and this not only to ourself, but to others. Nothing is veiled that shall not be revealed, or hidden that shall not be known:—

Drive on, then, Winds of God, drive on for ever
Across the shoreless sea;
The soul's a boundless deep, exhausted never,
By full discovery.
In storm or calm, that soundless ocean sweeping
Is still the sailor's goal;
The destiny of every man is leaping
To birth in his own soul.

THE QUESTION OF ANIMAL SURVIVAL.

By SIR OLIVER LODGE.

As I am known to have become convinced of human survival, I am often asked about animal survival. I do not claim any special conviction about this, but it is hard to draw a line, and my notion is that in every case it is individuality and character that survives. Consequently if any higher animals have acquired, say by friendly and disciplinary association with humanity, individual character and affection, it is unlikely that those things are transient. Direct evidence must depend on what weight we attach to mediumistic utterances, some of which seem to go beyond anything explicable by direct telepathy.

However this may be, it is of interest to see the kind of things said on this subject by the well-known Feda control of Mrs. Leonard, and I am allowed to quote the following little incident which has just recently come to my knowledge.

A lady, living with relations apart from her father and mother, had lost a great friend who may be called Geoff. She recently sat alone with Mrs. Leonard, and had an excellent and most satisfactory talk with him, through Feda. Incidentally, Feda described a dog which had belonged to the family, and especially to the father of the sitter, to whom this dog was particularly devoted. This dog, "Peter" by name, grew up with the sitter and her sisters as children: school, and eventually their work in the world, took the children away from home. They (the children) all worked in the same town, the parents lived at a distance, but came on holiday visits, and Peter was wont, with his master, to visit the younger establishment in holiday time. Eventually the dog died there during a holiday period in either 1913 or 1914, having spent the greater part of the last year of his life in the younger establishment. This was long before any member of the family had heard of Mrs. Leonard, so that the dog was absolutely unknown to her; it had not previously been mentioned, and, of course, was not in the sitter's mind.

The way in which this little subordinate incident appeared in the record of the main Leonard sitting, during which there was long conversation with Geoff, may be seen by the following extract*:

FEDA: There's a white dog here, he's got a dirty mark on one side of his head and nose [really on both sides], and a tail like this (indicating a short stump with her finger), short hair twisting off his body [very good point, he was a fox-terrier, but not pure bred, and had some peculiar twists in his coat]. Quick, short steps, a business-like looking dog [very true of him]. Very intelligent. [True.] He's rubbing his back against your (sitter's) hand. Not a stylish dog [true], but a nice dog. Three black smudges on his back. [Correct.]

(Here Feda spelt out the name, drawing it in the air, and then saying—) Peter.

He's rather jealous of an inmate in your house, only he's had it explained to him now; the other inmate's name begins with P. ["Pansy" is the name of the sitter's present dog, who came to her two years ago, long after Peter died. Mrs. Leonard knows nothing about Pansy.]

SITTER: Give Peter a kiss for me.

(Feda proceeded to do this, loudly, and then continued—)

There's someone else at home, not —, nor — (mentioning two relatives of the sitter's now known to Feda and Mrs. Leonard). Someone Peter sends love and undying affection to. Peter likes going to see that one. Peter is next door to being human! (Feda seemed shocked.) He has been worried, if a dog can be worried, about this other one. Only a few days ago this other one wasn't very well. [Sitter knew that her father had a cold.] Geoff (human communicator) gives Feda a feeling that that person is not in your house, somewhere away. [True, but quite unknown to Mrs. Leonard.]

That person goes to a building often; Peter goes to the building and waits outside.

[This last item is vague, but all this part was clearly understood as a reference to Peter's master, the sitter's father, who does go to a special building, and did in Peter's life-time, though then Peter would not have had the patience to wait outside. Also it was evidential that Peter's master should be specially referred to, as he was the dog's favourite in the family.]

Peter has tried to let that person know he was there by moving his slippers—sometimes Peter moves them to show he's been there.

[This has not been noticed by Peter's master.] That person is going to have a bit of a rest and is looking forward to it very much. [Sitter knew of the prospective rest, but has since discovered that part of the rest is to be taken in a form particularly attractive to Peter's master, which would account for the "looking forward very much."] Good things, too. That person writes, important writing not letters, proper writings [true]. Something done lately specially, going to turn out good. Something special. [True.] He has to make out a report which has to be handed in soon. [True.]

Later, Feda indicated that Peter had attached himself to Geoff, though he had not known him in earth-life.

A CASE OF PREVISION.

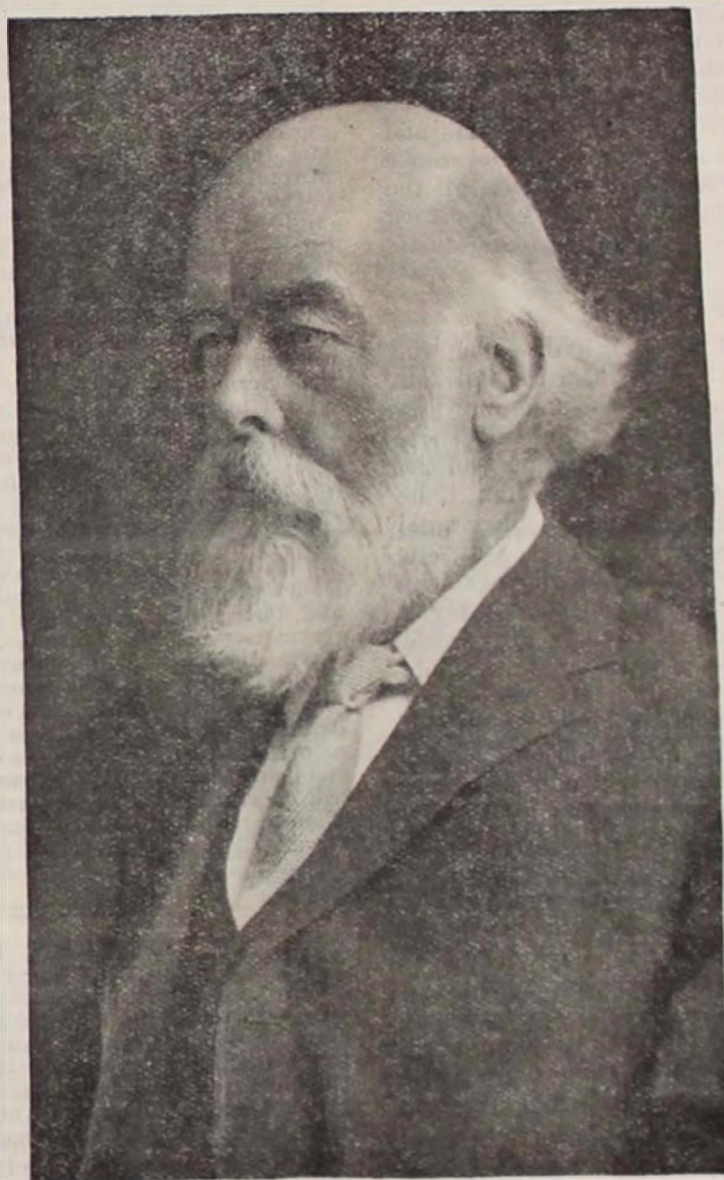
Perhaps a case of spirit prevision might interest the readers of LIGHT more especially as prevision cannot very well be "explained" by the word "telepathy"!

It was about ten years ago that Mrs. Bernard, who is highly mediumistic and possesses in a measure the gift of spiritual healing, first began to receive clairaudiently the enigmatical message "when you are forty."

Since then these words have been repeated on many occasions at intervals of several months, and all the explanation that she has been able to elicit has come from her father in spirit life, who from time to time has added such phrases as "you must be strong," "you will have to be prepared," "you must learn to be courageous."

On the 7th of last July Mrs. Bernard attained the age of forty, and while celebrating the occasion with her children and her husband—a revenue officer who had come home for the day from his post on the Mexican boundary line—she frequently discussed with them, and her friends, the possible import of these oft-repeated warnings. But she was not to be kept long in ignorance. On the morning of the third day two old friends of the family came in to tell her that at daybreak her husband, while guarding a road in the mountains, had been killed. He had attempted to halt a motor-car bringing in whisky across the boundary, when the driver, putting on full speed, had run over him—killing him instantly. The smuggler has since been taken at Los Angeles, where he now awaits trial.

B. M. GODSAL (San Diego).



SIR OLIVER LODGE, F.R.S.

* In this record, subsequent annotations are in square brackets, while contemporary incidents are in parenthesis. That plan is worthy of being generally adopted. It is the S.P.R. plan.

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Across the shoreless sea;
The soul's a boundless deep, exhausted never,
By full discovery.
In storm or calm, that soundless ocean sweeping
Is still the sailor's goal;
The destiny of every man is leaping
To birth in his own soul.

THE QUESTION OF ANIMAL SURVIVAL.

By SIR OLIVER LODGE.

As I am known to have become convinced of human survival, I am often asked about animal survival. I do not claim any special conviction about this, but it is hard to draw a line, and my notion is that in every case it is individuality and character that survives. Consequently if any higher animals have acquired, say by friendly and disciplinary association with humanity, individual character and affection, it is unlikely that those things are transient. Direct evidence must depend on what weight we attach to mediumistic utterances, some of which seem to go beyond anything explicable by direct telepathy.

However this may be, it is of interest to see the kind of things said on this subject by the well-known Feda control of Mrs. Leonard, and I am allowed to quote the following little incident which has just recently come to my knowledge.

A lady, living with relations apart from her father and mother, had lost a great friend who may be called Geoff. She recently sat alone with Mrs. Leonard, and had an excellent and most satisfactory talk with him, through Feda. Incidentally, Feda described a dog which had belonged to the family, and especially to the father of the sitter, to whom this dog was particularly devoted. This dog, "Peter" by name, grew up with the sitter and her sisters as children: school, and eventually their work in the world, took the children away from home. They (the children) all worked in the same town, the parents lived at a distance, but came on holiday visits, and Peter was wont, with his master, to visit the younger establishment in holiday time. Eventually the dog died there during a holiday period in either 1913 or 1914, having spent the greater part of the last year of his life in the younger establishment. This was long before any member of the family had heard of Mrs. Leonard, so that the dog was absolutely unknown to her; it had not previously been mentioned, and, of course, was not in the sitter's mind.

The way in which this little subordinate incident appeared in the record of the main Leonard sitting, during which there was long conversation with Geoff, may be seen by the following extract*:

FEDA: There's a white dog here, he's got a dirty mark on one side of his head and nose [really on both sides], and a tail like this [indicating a short stump with her finger], short hair twisting off his body [very good point, he was a fox-terrier, but not pure bred, and had some peculiar twists in his coat]. Quick, short steps, a business-like looking dog [very true of him]. Very intelligent. [True.] He's rubbing his back against your (sitter's) hand. Not a stylish dog [true], but a nice dog. Three black smudges on his back. [Correct.]

(Here Feda spelt out the name, drawing it in the air, and then saying—) Peter.

He's rather jealous of an inmate in your house, only he's had it explained to him now; the other inmate's name begins with P. ["Pansy" is the name of the sitter's present dog, who came to her two years ago, long after Peter died. Mrs. Leonard knows nothing about Pansy.]

SITTER: Give Peter a kiss for me.

(Feda proceeded to do this, loudly, and then continued—)

There's someone else at home, not —, nor — (mentioning two relatives of the sitter's now known to Feda and Mrs. Leonard). Someone Peter sends love and undying affection to. Peter likes going to see that one. Peter is next door to being human! (Feda seemed shocked.) He has been worried, if a dog can be worried, about this other one. Only a few days ago this other one wasn't very well. [Sitter knew that her father had a cold.] Geoff (human communicator) gives Feda a feeling that that person is not in your house, somewhere away. [True, but quite unknown to Mrs. Leonard.]

That person goes to a building often; Peter goes to the building and waits outside.

[This last item is vague, but all this part was clearly understood as a reference to Peter's master, the sitter's father, who does go to a special building, and did in Peter's life-time, though then Peter would not have had the patience to wait outside. Also it was evidential that Peter's master should be specially referred to, as he was the dog's favourite in the family.]

Peter has tried to let that person know he was there by moving his slippers sometimes Peter moves them to show he's been there. [This has not been noticed by Peter's master.] That person is going to have a bit of a rest and is looking forward to it very much. [Sitter knew of the prospective rest, but has since discovered that part of the rest is to be taken in a form particularly attractive to Peter's master, which would account for the "looking forward very much."] Good things, too. That person writes, important writing not letters, proper writings [true]. Something done lately specially, going to turn out good. Something special. [True.] He has to make out a report which has to be handed in soon. [True.]

Later, Feda indicated that Peter had attached himself to Geoff, though he had not known him in earth-life.

A CASE OF PREVISION.

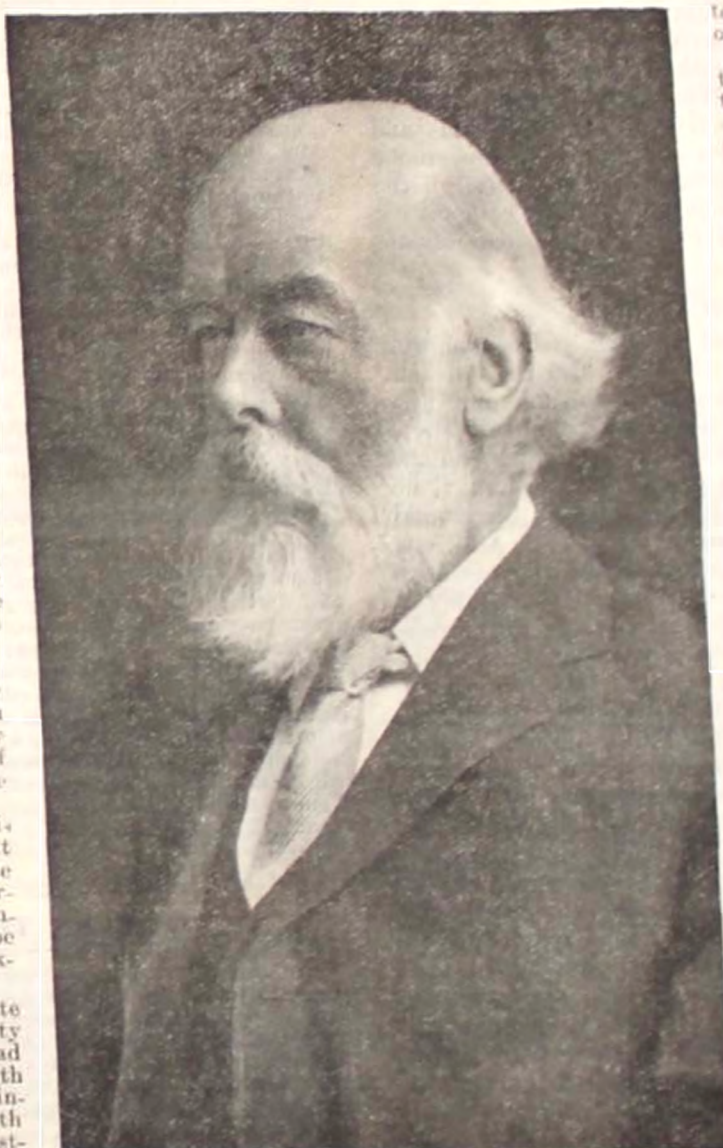
Perhaps a case of spirit prevision might interest the readers of *LIGHT* more especially as prevision cannot very well be "explained" by the word "telepathy"!

It was about ten years ago that Mrs. Bernard, who is highly mediumistic and possesses in a measure the gift of spiritual healing, first began to receive clairaudiently the enigmatical message "when you are forty."

Since then these words have been repeated on many occasions at intervals of several months, and all the explanation that she has been able to elicit has come from her father in spirit life, who from time to time has added such phrases as "you must be strong," "you will have to be prepared," "you must learn to be courageous."

On the 7th of last July Mrs. Bernard attained the age of forty, and while celebrating the occasion with her children and her husband—a revenue officer who had come home for the day from his post on the Mexican boundary line—she frequently discussed with them, and her friends, the possible import of these oft-repeated warnings. But she was not to be kept long in ignorance. On the morning of the third day two old friends of the family came in to tell her that at daybreak her husband, while guarding a road in the mountains, had been killed. He had attempted to halt a motor-car bringing in whisky across the boundary, when the driver, putting on full speed, had run over him—killing him instantly. The smuggler has since been taken at Los Angeles, where he now awaits trial.

B. M. GODSAL (San Diego).



SIR OLIVER LODGE, F.R.S.

* In this record, subsequent annotations are in square brackets, while contemporary incidents are in parentheses. That plan is worthy of being generally adopted. It is the S.P.R. plan.

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W.C.1. Tel: Museum 5106.

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to the Manager. Cheques and Postal Orders should be made payable to "LIGHT."

Subscription Rates.—Twelve months, 22/-; six months, 11/-. Payments must be made in advance.

All applications for advertisements must be made to J. H. GORING, Graham House, Tudor Street, London, E.C.4. Tel: 13124 Central.

THE FAIRIES.

When Keats wrote that Beauty is Truth and Truth is Beauty he uttered a saying that belongs to the Eternal Verities. And the beautiful things are also the abiding things, for they belong to regions beyond the touch of "decay's effacing fingers."

The idea of fairies has always been a lovely legend, and its persistence and revival amongst us to-day is another example of the truth of Keats' dictum regarding "a thing of beauty." What tenacity of life must an idea possess that could survive all the Gradgrinds and Bounderbys with their facts and figures, all the smoke and slime and slagheaps of an age of factories, all the wholesale deformities of mind and soul of competitive industrialism, and finally the iron sway of materialistic science and philosophies!

THE USE OF FAIRIES.

The utilitarian argument is often a disenchanting one—"What is the use of it?" We hear the question when the questioner is confronted with something new to him; it is put as though it were an argument. There is a temptation sometimes to retort the inquiry on the critic, and ask what is the particular use of him, if he should be required to justify his existence on the ground of some special utility to the life of his race. Still, one could answer the question as regards the idea of fairies—if not the existence of fairies themselves. Surely it preserves the childlike nature, the purity and freshness of our conception of life, serving as an antidote against the wormwood of cynicism. It gives colour where things would become drab and dull. It strengthens those good angels of life—Faith, Vision, Poetry, Ideality, Sublimity. The attempt—it was almost successful—to abolish the Fairies did not arise as a result of man becoming wiser. It came as the result of a deeper plunge into matter. The ideas with which he replaced the fairy legend were an ill exchange. They were not beautiful—often they were ugly and repulsive. Dickens saw it all clearly enough, and in "Hard Times" drew for us the picture of that insufferable whelp, the boy Bitzer, with his deformed mind and low cunning. He had been trained to believe in nothing but matter of fact, and the result was tragic. We could make out a strong case for fairies. It would almost seem that if they did not exist it would be necessary to invent them.

THE FAIRY PHOTOGRAPHS.

The picture of fairies and the story about them published in the "Strand Magazine" may seem to reduce the fairy legend to prose—the prose of everyday life. It is not so. Whatever fairies may be, if they are ever classified, "anatomized and biologised" the fairy idea will remain beautiful and inspiring. That the subject should have so captivated Sir Arthur Conan Doyle is quite intelligible. He sees the beauty as well as the science of the matter. There is in his nature, side by side with a wide knowledge of the world and a shrewd insight into its practical problems, the child-like faculties of wonder, ideality, imagination. The child in the man has remained fresh and unspoiled through all the searing and hardening influences of the years. We are thankful for the fairies, for whatever may be the explanation of the photographs they have given us a new light on the attitude of the world's mind to-day. Pan may be dead, as the old Greeks lamented; the gods may have passed into the twilight and vanished, but

the elves remain, and the world may yet renew its youth. It has not lost its love of beauty and mystery. It would fain believe in fairies. Systems and philosophies, castes and customs are born and die. But "the poetry of earth is never dead," and while poetry lives there is a living spring of health and beauty in which life may be evermore renewed.

THE SECOND COMING.

There are many earnest and devoted Christian people who have an ever-growing belief in the "Second Coming," not simply as an event promised by "One" Who is the Heart of Truth, but also as an event comparatively near at hand. Many have been led to believe this from the apparent fulfilment during recent years, of those signs and portents of "the Coming recorded in the Gospels" as uttered by Christ Himself; but many, very many, from an irresistible heart conviction.

It is now of course admitted that the passage in the Gospels, "the end of the world," is more correctly translated as the "close of the era" or "end of the cycle." It is also very generally admitted that the progress achieved by the Science of Destruction has already attained such magnitude, that human civilisation, nay more, human existence on the planet, is threatened with extinction in a comparatively near future, if the negative principles of War, Strife and Competition, upon which our now tottering civilisation has been built in the past, are not discarded and the positive principles of Peace, Co-operation and Mutual Service adopted in their place as the basis of social, national and international reconstruction.

The effective wisdom of this latter policy of life breaks forth in luminous flashes when such movements as The League of Nations—Save the Children—New Relations of Labour to Capital—Guild Socialism—Civic Welfare Schemes, etc., are being promoted. But, indeed, what are these good things in themselves other than the slow and laborious outworking of a certain policy of life given to us long ago in the "Sermon on the Mount"? To-day both conscience and direful necessity are slowly convincing us that these principles will prove to be as practical as basis for daily work and business—individual, national and international—as they are for Sunday worship. Who, then, could better help distracted humanity to get down to the real bed-rock of reconstruction based on these principles than the Divine Man Who gave them to us so long ago?

The cry is universal, that we have no outstanding leader who would call out all that is best in human nature and unite in one great common purpose of fruitful, creative reconstruction based on peace, co-operation, and mutual service the many willing hearts and brains and hands ready to be kindled by some magnetic inspiration. Who could meet this bitter pressing need so fully and with such compelling wisdom as the "Son of Man Who Spake as never man spake"? A child asks quite simply and naturally for the help it needs. Can we not become as little children and ask of Him who "stands and knocks" ever at the door of human life to help us once again in our very present trouble?

MUTUAL SERVICE.

LETTERS THAT HELP.

In the stress and pressure of producing LIGHT in its reconstructed form, such letters as the following are concrete evidence that our labours are not in vain. Since October 30th we have had many such tokens. Although they emphasise our responsibilities in producing such an important journal as LIGHT, they at the same time yield us much-needed help and encouragement:—

"If it is any convenience for me to forward the additional sum in which I am indebted to you owing to the increased price of LIGHT I shall be most happy to send a cheque and to include in it the amount of my subscription for the ensuing year.

"No one pays the increased charge more willingly than I do.

"I obtain much spiritual help and refreshment from your excellent paper and feel that it helps to make every hour of my life brighter and happier. I am only sorry for those who consider Spiritualism antagonistic to Christianity; to me it is most helpful in my endeavours to live a Christian life, and assists to illuminate many scriptural passages."

"LIGHT" DEVELOPMENT FUND.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the following sums:—

	£	s.	d.
Amount previously acknowledged ...	47	13	0
Miss E. L. Chrestien ...	4	12	0
Lady Heath ...	2	2	0
Lieut.-Colonel ...	1	0	0

£55 7 0

FROM THE LIGHTHOUSE WINDOW.

As an example of the widespread influence of *LIGHT* it may be mentioned that on a single morning recently we had communications from subscribers in Chicago, Brooklyn, Colorado, Savannah, Toronto, Saskatchewan, Karachi and Punjab (India), and Port Elizabeth (South Africa).

Mr. and Mrs. J. Hewat McKenzie entertained a large gathering at tea at the British College on Sunday last, after which Mr. McKenzie gave an address on his recent tour in the United States. His remarks were listened to with the utmost interest, and at the close Sir Frederick Smith (South Africa) in a happy speech expressed the appreciation of the audience, and referred to the success with which Mrs. McKenzie had kept the flag flying at the College during her husband's absence.

Mr. McKenzie devoted some time to explaining the methods of charlatans in the psychic field, and gave a highly interesting demonstration with a pair of trick slates, which he brought back from America. He supplied his hearers with some useful points by which to distinguish the false message from the true one. A baffling problem, he confessed, was the type of public demonstrator who combined real psychic powers with legerdemain. Such men were doing a great business in America. No claim of spirit agency was made, and the audiences were free to form their own conclusions.

Dr. Ellis Powell, in his last instalment in the "National News," speaking of controls, says, "The ranks of the controls are largely recruited from the men who have been medics on earth, and even where the control himself is not an ex-medico, such a person is almost without exception attached to the band. One reason is that the medium requires watching during his trance. Another is the necessity of keeping unsuitable (and especially highly emotional) people out of advanced séances altogether."

The Exeter Spiritual Society has entered a protest against capital punishment. At a recently largely attended public meeting a strongly worded resolution against capital punishment was passed on the motion of Mr. H. Lockyer, seconded by Mr. R. H. Mundy, and telegrams embodying the resolution were sent to the Prime Minister, the Home Secretary, and Sir Robert Newman, M.P. In supporting the resolution, the president, Mr. Harold A. Grainger, said the Spiritualist body had always been opposed to capital punishment, considering it barbaric and useless.

A correspondent, A. H. W., in the "Westminster Gazette" (November 27th), criticises the photographs of fairies reproduced in the "Strand Magazine." As a photographer he takes exception, among other things, to the lighting. He says, "The landscape is lighted from an angle different from that of the portrait, and the fairy figures are lighted from another angle." He concludes that the child in the picture labelled "Alice and the Fairies," was not taken under outdoor conditions at all, but in a studio or well-lighted room.

Mr. Edward Gardner, who personally examined the children and the locality, replies to A. H. W. in the "Westminster Gazette" of November 30th, and says that any criticism of light and shade, to be worth anything, must be applied to the negatives or direct prints, adding, "This was exhaustively carried out, and revealed but the slightest of discrepancies—accounted for by reflections, possibly, or the nature of the fairy bodies." He expresses his willingness to show the negatives and direct prints to any committee of experts.

Mr. Gardner continues, "The points raised by A. H. W. are but a few of the many with which we dealt in the expert analysis of the case. I would assure him that we were not lightly convinced. It will be agreed that the importance and marvellous nature of the affair, if genuine, cannot be overrated, and of the genuineness of the photographs we were completely satisfied, after weighing the sum of the evidence, photographic and personal."

At the Royalty Theatre, Richmond, on Sunday evening, December 19th, Mr. H. W. Engholm will deliver an address, entitled "Who Wrote the Vale Owen Script?" Dr. Ellis T. Powell is to take the chair. The meeting has been organised by the Richmond Spiritual Church, which is to be congratulated on the vigorous and progressive spirit it has shown in thus bringing before the public higher aspects of Spiritualism such as are contained in the Vale Owen script.

It is interesting to note that Mr. Engholm, who, in the course of his career, has been closely connected with the film industry as a writer of many photo-plays, will now stand before the screen of a picture theatre to discourse on

a subject such as the Vale Owen script. It is only another instance bringing home to us the fact that men in every activity of life are now taking a practical share in spreading the great truth of our subject.

In the current issue of the "Occult Review" the Editor's Notes of the Month contain a comprehensive summary of Dr. Geley's book, "From the Unconscious to the Conscious," which has been translated by Mr. Stanley De Brath. The opinion is expressed that it constitutes "The most daring attempt yet made to reconstitute a system of philosophy adapted to the most recent investigations and the discoveries of the new age on which the world is now entering." Mr. H. Stanley Redgrove writes on "The Problem of Time and Space," Miss Edith K. Harper on "A Suicide Epidemic," and Mina H. Scott on "Christmas: Its Origin."

In a friendly appreciation of *LIGHT* in its new and enlarged form the "Occult Review" writes, "We have followed its progress from the first issue till the present day, when it has passed two thousand numbers. We have been acquainted more or less with all its editors. . . . We have felt that it stood first in the field of journals devoted to Spiritualism in English-speaking countries."

The Rev. Walter Wynn's well-known book, "Rupert Lives!" has been translated into French and Spanish. The same author's larger book, "The Bible and the After Life," has reached its second edition, and is in active demand.

Mr. G. B. Warne, president of the American National Spiritualists' Association, at a recent convention in Columbus, Ohio, referring to the influence exerted by Sir Oliver Lodge in his lecturing tour in the United States, said:—"Weekly and monthly periodicals are teeming with matter relating to Spiritualism, while leading secular publishers seem vying with each other in frequent issue of substantial volumes calculated to meet the popular demand for our phenomena and philosophy."

We congratulate Mr. Alderman D. J. Davis, a well-known speaker on Spiritualist platforms, on his appointment as Mayor of West Ham.

An article in the "Eastern Morning News" (Hull), commenting on the fairies in Yorkshire, winds up with the remark that "we know what Hamlet told Horatio." We do, and for this relief much thanks. We of *LIGHT* are tired of death of the eternal iteration of the threadbare phrase, "There are more things in heaven and earth, Horatio," etc.

The September and October issues of the Journal of the American Society for Psychical Research are devoted to In Memoriam notices of Dr. James Hyslop, late secretary of the Society. Camille Flammarion writes:—"It is a real pleasure to me to be able to add my voice to all your testimonies, in order to express my admiration for the man to whom the psychical sciences owe so lively a recognition." In the course of his appreciation, Professor Charles Richet says of Dr. Hyslop, "He has put beyond question, as R. Hodgson had done before him, the clairvoyance, telepathy, lucidity, cryptesthesia (the name matters little) of Mrs. Piper, and certain other sensitives; thanks to him, we are to-day absolutely certain that a supernormal faculty—to adopt the term of Frederick Myers—exists. . . . His methods of investigation and analysis will remain models of judgment and keen perspicuity. His last book, like the 'Human Personality' of Frederick Myers and the 'Survival' of Sir Oliver Lodge, is destined henceforth to be one of the classics of subjective metaphysics."

Sir William Barrett, in his tribute to Dr. Hyslop, writes: "His many years of strenuous and disinterested work on behalf of Psychical Research will ever remain the best monument to his memory. Combined with wide knowledge and untiring zeal, he possessed fearless courage in the pursuit of truth. Like his friend and predecessor, Dr. Hodgson, he was led by the force of accumulating evidence from scepticism to an acceptance of most of the tenets held by Spiritualists."

Dr. William McDougall's presidential address before the members of the Society for Psychical Research, printed in the last volume of the Society's Proceedings, contains the following reference to Telepathy. He says, "As regards our positive conclusions and their value I will say only this, I believe that Telepathy is very nearly established for all time among the facts recognised by Science, mainly by the work of this Society. If and when this result shall have been achieved its importance for Science and Philosophy will far outweigh the sum of the achievements of all the psychological laboratories of the universities of two continents." The statement is characterised by an extreme caution that will be approved of by some, while others will consider it quite unwarranted by the facts adduced.

PSYCHIC PHOTOGRAPHY.

Practical and Theological Aspects of "Supernormal Pictures."

By JAMES COATES.

2nd Article: Continued from page 435.



MR. JAMES COATES.
Author of "Photographing
the Invisible," etc.

With regard to these supernormal pictures, Mr. William Hope is of the opinion, as far as his experience goes, that the departed are actually photographed. He considers that the spirit people who use the mediumship of Mrs. Buxton and himself (for the most successful results are obtained when Mrs. Buxton is also present) are able to draw from them some etheric or other subtle substance with which to semi-materialise themselves and thus allow of their being photographed. I am not using Mr. Hope's exact words, but I believe I correctly present his general views.

Mr. Bournsall was convinced that he actually photographed spirits, but was not always sure of it, feeling that in reproductions of identical pictures similar to those seen with Mr. Andrew Glendinning, Mr. William T. Stead, Mr. James Robertson, David Duguid and others, the spirit people used "moulds." This is probably a good conjecture, on which some further light may be thrown.

There may be instances in which semi-materialised beings—although invisible—have been photographed, but such cases must be exceedingly rare. Rarity, however, enhances value.

In portraits of the living or of the departed, painted by invisible artists through suitable media, they precipitate these on the canvas. Somewhat similar methods may be adopted to effect chemical changes in the emulsion on the plates. That is a reasonable conjecture, too. How, I do not know. It is not either necessary at this stage to know, or advisable to claim too much—to go beyond our brief, and fail to produce the necessary evidence in support.

Semi-materialised and materialised forms have been photographed, certainly.* In these cases the lens has been in use. But in the majority of supernormal pictures, whether of departed beings, the double, symbols, and other forms, the lens is not employed. For the visible sitters, yes. For the majority of the supernormal figures, no, decidedly no.

At this point it would be well briefly to summarise the evidence of Mr. J. Traill Taylor from the fuller report in "Photographing the Invisible." Mr. Taylor for his experiments in psychic photography, with Mr. David Duguid, in the early part of 1893, adopted at least four methods of getting the facts, viz.:—

1. He had two intelligent and sceptical witnesses to watch his procedure, i.e., detectives on himself.

* Professor Willie Reichel, when investigating the phenomena of materialisations with Mr. Miller, a noted California psychic, said that the number and variety of the various



The Crewe Circle,
Glasgow Group.
Photograph
taken in
1914.

FIG. 1.—Bottom Row (left to right): Mr. William Hope, the photographic medium, and Mrs. Buxton, a remarkable sensitive; Mr. Buxton, in whose home in Crewe the bulk of the psychic pictures and writings has been obtained; Mr. William Jeffrey, member of the S.S.P.; Mrs. Sloan, a sensitive; Mr. —, a reporter; Mrs. Galloway, Mr. Charles Kerr, and Mrs. Birrell.
Back Row: Mr. Peter Galloway, President of the Glasgow Association, member of S.S.P., and Mr. Sloan, a gifted psychic in private life.

EXPLANATORY NOTE.

Mr. William Hope and Mrs. Buxton, to whom reference has been frequently made, are the remaining members of the Crewe Circle. Their ripe experience and confidence in their guides have enabled them to submit to every test the ingenuity of capable and non-capable investigators could devise. Mr. Buxton is, I understand, mediumistic, but as a rule takes no active part—except occasionally—in the Circle. But his home in Market-street, Crewe, has been a Mecca for thousands. When I issued the first edition of "Photographing the Invisible," I was not able to do justice to these devoted workers, as the late Archdeacon Colley, who had invaluable evidence of their unique gifts, determined on anonymity. The late Mr. William Walker, of Buxton, a gentleman of scientific ability, and an able amateur photographer; Mr. A. W. Orr, a director of "The Two Worlds" Publishing Company, and Mr. and Mrs. Henry

Walker, among others, had full confidence in the old days in their probity and psychic gifts. Miss Scatcherd aided Archdeacon Colley when he sought to confound "The Sadducees" of the Church of England. The forced or accepted obscurity which then obtained, in due time ceased. The light of this Circle could no longer be hid under a bushel.

The other members of the group are deeply interested in Spiritualism. Under the Presidentship of Mr. Peter Galloway, the Glasgow Spiritualist Association, in official membership and services, is one of the finest and greatest organisations of its kind in Great Britain. Mr. William Jeffrey, a prominent Glasgow merchant, takes an active part, both in private and public—assisting inquirers and helping the cause. Mr. and Mrs. Sloan—especially Mr. Sloan—are excellent mediums for personal evidence of survival. As mediums they have consistently refused payment for services rendered. These, with the other members of the group, are thoroughly convinced Spiritualists.

forms were so extraordinary that he sent for Mr. Edward Wyllie, to see what impression could be made on a photographic plate. Besides the materialised forms shown, there were several others not visible on the photographic plates. One of these he recognised as an uncle of mine, to whom he had introduced Spiritualism many years before. In these experiments a materialising medium was present, as well as the photographer, Wyllie.

Mr. Edward Wyllie, whose mediumship showed excellent results in our old home at Rothesay, repudiated the title of "spirit photographer," claiming that of "photo-medium" instead. He declared that spirits could not be photographed, but the "extras" obtained on the "glass" were produced by them. Hence the term "extras" employed by me. It is so delightfully non-committal. The fact, however, of psychic photography is proved up to the hilt from the evidences.



2. Permitted two more witnesses to see that Mr. David Duguid was fairly treated.

3. Employed a stereoscopic camera, in order that the photographic results, if any, should be checked.

4. That the medium, Mr. David Duguid, should not operate. Therefore, *except for being present in the room*, the Glasgow trance-painting medium had no part in the procedure.

It was impossible to find a flaw in Mr. Taylor's methods. They were thoroughly scientific and equally fair. He said:

"Many experiments followed: on some plates were abnormal appearances; on others none. All this time Mr. D. (David Duguid) during the exposure of the plates was quite inactive. Some were in focus, others were not so; some were lighted from the right, while the sitter was lighted from the left; some were comely; others not so; some monopolised the major portion of the plate, quite obliterating the material sitters; others were as if an atrociously badly vignettied portrait, or one cut oval out of a photograph by a can opener, or equally badly clipped out was held behind the sitter."

There is nothing new under the sun; similar photographs are derided by "experts" to-day—although perfectly genuine—because of similar faulty appearances.

To proceed, Mr. Taylor, through the employment of the stereoscopic camera, made a remarkable discovery. He says:—

"It is due to the psychic entities to say that whatever was produced on one half of the stereoscopic plate was reproduced on the other, alike good and bad in definition."

"I carefully examined one [a photograph which Mr. Taylor noticed was better in appearance] in the stereoscope, and found that while the two sitters were stereoscopic *per se*, the psychic figure was perfectly flat. I also found that the psychic figure was, at least, a millimetre higher in the one than the other. Now, as both were simultaneously exposed, it follows to a demonstration that this figure had not been impressed on the plate simultaneously with the two gentlemen, and had not been formed by the lens at all."

This fact governs psychic photography. Mr. Taylor discovered that which competent investigators like the late Sir William Crookes, the Rev. Stainton Moses (M.A., Oxon.), Dr. Alfred Russel Wallace, Judge Edmonds and others—not only from their own experience, but from the photographs which they examined—had already surmised must be the case.

To these results must be added recent research work, carried on systematically by various members of the Society for the Study of Supernormal Pictures. Here in hundreds of cases not only supernormal portraits, but flowers, and identifiable writing in the caligraphy of the departed while they lived on earth, have come on plates which have never been exposed to light, in unopened packets, simply held in the hands of the sitter or sitters, with, of course, the hands of the mediums. These results, in which neither camera nor lens is employed, cannot be termed "photographs," much less spirit photographs.

(To be continued.)

A GROUP OF MYSTICS.—Mr. Ralph Shirley has gathered together an interesting collection of biographical sketches in his little volume, "Occultists and Mystics of All Ages" (William Rider and Son, Ltd., 4/6 net). It includes Apollonius of Tyana, Plotinus, Michael Scott, Paracelsus, Swedenborg, Cagliostro, Anna Kingsford, and Edward Maitland. The various characters stand out prominently, and the volume is one which will be read with the greatest interest.

RUDOLPH STEINER'S MYSTERY PLAYS.—Admirers of Rudolph Steiner will welcome the appearance in an English translation in two volumes of his Four Mystery Plays (G. P. Putnam's Sons, 15/-). The works are translated and edited, with the author's permission, by Messrs. H. Collison, S. M. H. Gandell, and R. T. Gladstone. They are intended to present the experiences of the soul during initiation, or the psychic development of man up to the moment when he is able to pierce the veil and see into the beyond. The four plays, which form one continuous series, have been performed at Munich. Afterwards meeting with opposition from the authorities, Dr. Steiner set about establishing a theatre of his own in Switzerland for their production.

"CLEOMENES (THE NEW QUO VADIS)," by Maris Warrington (Jarrolds, 7/6 net) is a thrilling and vividly narrated story of Rome in the time of Nero, with a mystical element introduced at the close. It was first published in 1917, and was at the time very favourably noticed by critics and reviewers, but the fact revealed in the introduction which Mr. Michael Whitty, editor of "Azoth," contributes to the present edition, was not made known, viz., that the work was written through the hand of a lady by an author who stated that he died in 1883. Mr. Whitty asserts his complete conviction that the automatist is by education, mental capacity, and training utterly and completely incapable of writing even the simplest tale of modern life, let alone such a work as this, which in its historical accuracy is said by competent critics to be correct in every detail.

SPIRITUALISM.

A BRIEF REPLY TO THE DEAN OF LINCOLN.

By THE REV. CHARLES TWEEDALE (Vicar of Weston).

The Dean of Lincoln (Dr. T. C. Fry) recently gave a lecture at the Friends' Meeting House, Lincoln, which is described as a "critical" examination of Spiritualism. Several things conspire to make the circumstances of the Dean's lecture unfortunate.

In the first place it was delivered at the Friends' Meeting House, built and used for long years by the followers of George Fox, the Quaker, who himself professed remarkable clairvoyant and clairaudient gifts which, according to the Dean, are only fit for savages, although they were possessed and used not only by Fox but by the Prophets, Christ, and the Apostles.

In the second place, genuine criticism is conspicuous by its absence. A man must know his subject before he can criticise with any chance of success. The Dean of Lincoln knows practically nothing of Spiritualism, and is wholly illogical. He makes a fine exhibition of bigotry, inexperience, ignorance, and unfairness, *et praterea nihil*.

Let us examine a few of his statements. He first says, "Table lifting, planchette writing, medium work, and voices from the unseen are parallel to what savages believe in." Are they really? Then most Christians and savages have much in common in the matter of belief; for table lifting is the levitation of an inanimate object by supernormal powers, and the prophet Elisha indulged in similar manifestations (II. Kings vi. 6). Planchette writing is one form of writing by supernormal powers and the Psalmist David (beloved of God) used to receive similar supernormal messages (I. Chronicles xxviii. 10). As for "medium work," the Bible is full of it. For instance, "Moses' rod" (Exodus vii. 10), "Aaron's rod that budded" (Numbers xvii. 8), the "Dial of Ahaz" (II. Kings xx. 11), the "Water made wine" (John ii. 7-8), "The money in the fish's mouth" (Matt. xvii. 27)—all splendid instances of "medium work," or supernormal powers exercised through a psychic. Then as for "voices from the unseen," why the Bible is full of them, from the trumpet voice in Sinai (Exodus xix.) to the trumpet voice in Patmos (Rev. i.), from the voice to the child Samuel (I. Sam. iii.) to the voice at the Transfiguration (Luke ix.).

This is the first time that I really understood that these things were characteristic of the "belief of savages," as the Dean says, but it is some consolation to think that they characterise the belief of about 400,000,000 Christians also, including the Dean of Lincoln.

The Dean proceeds to cast doubt on modern testimony to psychic experiences and says that "criminologists and lawyers" will know how human testimony was not to be trusted when testifying to such things. The sooner the Dean gets these "lawyers and criminologists" to work on the Old and New Testament accounts of visions, voices, levitations, etc., etc., the better. The sooner he gets those psychologists and "wholly unprejudiced persons" to work on the same, the better for all concerned, for obviously what is sauce for the goose is sauce for the gander, and we now no longer can, after the Dean's dictum (which echoes the Lambeth Conference), receive any accounts of these things in the Bible until they have been examined and passed by psychologists and "wholly unprejudiced persons." The Dean then goes on to talk learnedly about "expectant attention," "motor action of ideas," "visceral hallucinations," and the explanations of modern psychic phenomena, apparently sublimely unconscious that all this learned nonsense applied with equal force to the psychic experiences and phenomena of the Old and New Testaments, and, if true as explanation, blows his Christianity to smithereens!

The Dean concludes by referring to the statement in "Raymond" concerning the remedial treatment of those who pass over with strongly developed earthly desires, and then drags in a false issue and asks if religion is founded on ideas of smoking cigars and drinking whisky and soda. No one ever said it was, and this sort of loose talk indulged in by the Dean is characteristic of the dishonest and thoroughly unscrupulous tactics of the opponents of modern psychic experiences, phenomena and communications. It would be well for the Dean of Lincoln to remember when jeering at this incident in "Raymond" that Christ, at the most solemn hour before he was betrayed, said, "Verily I say unto you I will no more drink of this fruit of the vine until I drink it new with you in the kingdom of God"; and that a few days after this saying, when he had passed through the gate of death and entered the spirit world, he ate food and almost certainly drank the new vintage, both in the inn at Emmaus and before his disciples in the upper room.

Finally, the Dean asks, "Is religion to be promoted by spirits answering through tables?" I will ask him a similar question: Is religion to be promoted by spirits answering through wet fleeces? (Judges vi.). Through a budding and flowering staff? Through a sundial?

It is evident that the Dean of Lincoln needs "to add to his faith knowledge," for at present he knows practically nothing of the objective phenomena of that Spirit World and its inhabitants about which he constantly preaches, and to which he is supposed to point the way.

PSYCHIC PHOTOGRAPHY AND THE CREWE CIRCLE.

By the REV. CHARLES L. TWEEDALE.

Some fourteen months ago—September, 1919—I visited Crewe, accompanied by my wife, for the purpose of seeing Mr. Hope and Mrs. Buxton with a view to obtaining further psychic photographs. In June, 1918, I had sat "incognito" with them under strict test conditions and obtained a series of twelve pictures, eight of which show the gradual building up and fading away of the psychic figure of my uncle, as will be found set forth in my book, "Man's Survival After Death," and which series, Mr. Hope informed me, was unique in his experience. On the occasion of this visit of myself and wife we made no appointment, and both psychics were unaware of our intention to visit Crewe, and had not previously seen my wife.

I had furnished myself with a new and unbroken packet of quarter plates which I also carefully sealed with my private seal.

That the psychics of the Crewe Circle have the power to obtain supernormal portraits of the departed is proved up to the hilt by the experiences of myself and of many others. That such psychic portraits of the "dead" can be obtained and have been obtained is scientifically proved, and any further evidence can only confirm this fact. I have sent many bereaved ones and many seekers of the truth of spirit return and human survival to the Crewe psychics and had the great pleasure of seeing these people come to my Vicarage exhibiting the photographic evidences of the survival of their dear ones, and filled with joy unspeakable. If the Churches realised the wonderful nature of the evidence that is presented to the world by these remarkable psychics, they would at once richly endow them and enable them to devote their entire time to their marvellous mission. The evidential



The only photograph in existence of Mr. Frank Burnett, the Father of Mrs. Tweedale.



The Rev. Chas. Tweedale and his wife, with the spirit extra of her father, at once recognised.

At the little sitting which always precedes the photography, the small table at which we sat began to sway to and fro and at last beat time forcibly to a hymn which we sang. When I saw this I knew we were about to get something good in the way of results, as this is a phenomenon that we often get through my wife's psychic powers. Mr. Hope and Mrs. Buxton were surprised at this manifestation and said that they had not previously experienced it at these sittings. Taking the packet of plates and most carefully examining the seals, which I found perfect and unbroken, I proceeded to the dark room where I thoroughly examined the slide, which I then loaded with plates myself, not permitting Mr. Hope to touch them, and carefully replacing the unused plates in my pocket each time the slide was changed. I made a thorough examination of the camera and immediately after each pair of plates was exposed jointly by Mr. Hope and Mrs. Buxton I took away the slide and developed the plates at once, not allowing Mr. Hope to touch them until the plates were fixed. Each plate was signed by me and carefully examined for the signature before and after development. Forms and faces extra to myself and my wife appear on five plates out of the six exposed. I purpose in this article to deal with one of them, which is reproduced herewith. This Crewe photo shows myself and my wife seated, and between us stands the form of my wife's father, Mr. Frank Burnett, who died in 1913. It is a splendid likeness of him, recognised instantly by us all, beyond any possibility of doubt. There is no photograph in existence showing him with a beard but without a hat, as this does. In the only photograph showing him bearded he is wearing a hat. There was no copy of that photo within sixty miles of Crewe when the psychic photo was taken, and we obtained the result within half-an-hour of entering the psychics' house. This is a true psychic portrait of one who has departed this life.

power of any ecclesiastical dignitary that ever lived is as naught compared to that daily exhibited by these marvellous people.

Persons who have had no experience of their powers and who have made no investigation worthy of the name say that the "extras" are printed in after the photographs are taken. This shallow and absurd theory, together with many similar, is blown to the winds by the following facts.

1. That, as in the case of Sir William Crookes, the plate has been immediately taken away from the psychics' house and printed off by the sitter.
2. That in scores of cases all the details of the psychic extra have been carefully noted immediately after development.
3. That recognised portraits of deceased persons have been produced by the Crewe Circle in cases where no photo, painting, drawing, or any other representation of the deceased has ever been made during the mortal life. I possess such photos.
4. That I have, by means of gas-light photo-paper, taken a print from the negative immediately after development before the negative has dried by squeegeeing the paper down on to the wet gelatine surface and so getting a print before the negative has left my hands.

The fact that supernormal pictures of the departed "dead" can be obtained is now completely proved.

MRS. FAIRCLOUGH SMITH who, as already mentioned in LIGHT, is visiting New York, intends, after a stay there, to make a tour of the States and eventually to visit South Africa and possibly Australia and New Zealand. She carries with her the good wishes of many friends.

PSYCHICAL RESEARCH AND HUMAN SURVIVAL.

CONDUCTED BY MR. STANLEY DE BRATH, M.Inst.C.E. (late Division Officer R.E.).

THE HUMAN AURA.

One by one the psychic facts, regardless of the diatribes of Messrs. Clodd, McCabe, and other "rationalists" who scorn patient investigation and the results of experiment, are entering the realm of recognised science. It is a way that facts have! Telepathy and hypnosis are well accredited, materialisations and telekinesis are no longer denied unless by the ignorant, and now the human aura, so long asserted by clairvoyants, would seem to have received definite scientific proof at the hands of Dr. W. J. Kilner, M.R.C.P., late electrician to St. Thomas' Hospital, London.

In his book, "The Human Atmosphere (the Aura)" (Kegan Paul, 10/6, London, 1920), which is an expansion of a previous edition, he shows that by the use of screens formed by alcoholic solution of di-cyanin, three divisions of the aura can be made visible to ordinary eyesight. It is to be noted here that "di-cyanin has a deleterious effect on the eyes and should not be used for more than an hour daily." Dr. Kilner states that "his researches have been entirely physical, and can be repeated by anyone who takes sufficient interest in the subject." "There cannot be the least doubt of the reality of the existence of an aura enveloping a human being, and this will in a short time be an universally accepted fact."

The experiments were conducted mainly with a view of testing the aura as a help to the diagnosis of disease. This part of the subject falls outside our province, and I shall only review the physical aspects of this remarkable and most interesting volume.

SEEING THE AURA.

The procedure followed was for the patient to stand before a dead-black background, facing the light. This is subdued till the person is just distinctly visible after the observer has become accustomed to the dimness. The light should be diffused from one direction only, illuminating the subject all over, the observer standing with his back to a darkened window. The observer then looks for about thirty seconds at diffused daylight through a dark di-cyanin screen, and then through a light di-cyanin screen at the subject. A large percentage of persons can then see the aura, but not all, and it has been alleged that only those with some latent clairvoyant power are able to do so. Dr. Kilner does not give the number of observers who have experimented, but it must be considerable as he says that ninety-five per cent of observers can then see:—

(1) A line about one-eighth to one quarter of an inch broad, closely following the outline of the body. This line Dr. Kilner calls the "etheric double."

(2) An inner aura from two and a half to three and a half inches broad, also following the general outline; and

(3) An outer aura considerably wider, which envelops the whole figure.

Observed through screens of different colours, the inner aura is found to be generally grey, grey-blue, or full blue, though sometimes it has different colours (p. 21). A negro's aura (one case only examined) was "an opaque, dirty, brown-grey" though the man was well-grown and healthy. The aura loses in distinctness during illness, though it also varies from day to day in the healthy subject. No two persons have identical auras; they may be "fine" or "coarse," more or less striated, and may show spots and bands of colour. The aura of a woman as compared with that of a man has "a specific shape of its own. Above the shoulders, round the head, and down the arms and hands, it is very similar to that of a man," but "it extends further from the sides of the trunk than in males, and broadens out until at the level of the waist it has reached its full size. Hence it gradually contracts till it approaches the ankles."

THE ETHERIC DOUBLE.

The etheric double inspected through a dark-blue screen appears as a "dark band without any striation or granules, adjacent to the body, and quite distinct from the aura proper." Through a carmine screen it shows striation.

"It is a fair inference to draw from these experiments that the etheric double is quite transparent, and surrounds the body closely. . . . The hue is a beautiful rose, which certainly contains more blue than there is in carmine. It is difficult to understand how this rose tint can be seen against a white background coloured with the carmine screen, and as yet there is no satisfactory explanation forthcoming, unless the etheric double be self-luminous, or some phenomenon with the ultra-violet portion of the spectrum be involved."

The inner aura is striated, and from it proceed rays, of which Dr. Kilner says (p. 52), "Rays, the most frequent of temporary changes, may for practical purposes be divided into three groups:—(1) Rays which proceed from one part to another part of the body, or from one person to another. (2) Streams which issue straight from the body into space.

(Continued on page 454.)

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(Continued from page 453.)

(3) Brighter patches entirely surrounded by the aura, which, as they seem to arise in the same manner as a ray of the other two groups, have been termed the pseudo-rays. Rays can be produced by external influence, on one occasion a ray passing between two persons' hands was seen to change in a few seconds from a bright yellow into a liquid ruby red."

The optical properties presented are extremely interesting. The aura is visible also round magnets, according to Reichenbach's experiments with over fifty sensitives, and Dr. Kilner concludes that "individuals who can see the human aura and the haze round magnets, etc., obtain their powers, not from keenness of sight, but from ability to see rays not included in the ordinary visible spectrum." This refers, of course, to cases of unaided vision. He sums up:—

"The aura appears a faint cloud whose structure and distribution is determined by force emanating from the body, which becomes visible in a dim, diffused light. As soon as a certain change in the eye has been brought about by the use of di-cyanin screens, the aura can be seen. It is suggested that the alteration is in the direction of retinal sensitization to ultra-violet light. The aura cannot be discerned in total darkness, therefore it either does not produce rays which can be recognised by the eye, or if it does, they are not sufficiently abundant to cause effective stimulation."

EXPERIMENTS ON THE AURA.

The effects of different forces upon the aura are next studied. It remains immovable whether the patient is hot or cold. The most probable interpretation that can as yet be given is that it is the outcome of force-emanations from the body, which, like all forces, are invisible, but become perceptible through their action. A similar haze can be detected round objects in which there reside other forms of energy: for instance, Dr. Kilner says that a horseshoe magnet closed by its armature shows a bluish haze, and on removing the armature the haze becomes denser near the poles; those from the South pole have little or no tendency towards expansion as compared with those from the North pole, which become fan-shaped, the two sets of rays amalgamating a short distance beyond. Similar appearances can be detected round a radio-active crystal of uranium nitrate.

"When the poles of a horseshoe magnet, after removal of the armature, are held from six to eight inches away from the body of a healthy person, the observer will almost immediately be able to distinguish an increase of brilliancy of the aura at the part of the body nearest the poles, and simultaneously the haze projected from the poles of the magnet will become more conspicuous. This will in a few seconds concentrate into a single streak or ray." Neither pole has any specific effect, and as far as magnetism is concerned, the aura seems to have no polarity. "The mutual attraction between two auras belonging to different people is more intense than that between a magnet and the aura."

Electrification has remarkable effects: a negative charge given through a chain attached to the corresponding pole of a Wimshurst machine to a patient standing on an insulating stool causes the outer aura to contract and grow more dense, while the inner aura loses distinctness. "From this stage onwards both auras decrease in brilliancy, and in a short time the inner will completely vanish." Directly the charge is dissipated the auras begin to return, and in a short time (which varies with different individuals) recover their usual appearance. When a positive charge is used there is usually no massing of the outer aura, though occasionally it shows such a tendency. Both auras vanish simultaneously, showing that though there is no polar response to magnetism there is a difference in the case of electrical energy. A remarkable after-effect is the temporary enlargement of the aura which may amount to fifty per cent.

Enough has now been said to show the vast range of experiment that has been opened up. It is to be noted that some psychic experts say that what is seen is not strictly definable as "the aura," but if the appearances which Dr. Kilner describes are visible to a large percentage of observers, that would merely indicate the need for more precise definition. Only a small portion of the ground covered by this most interesting book has been touched upon. Considerations of space forbid more than mere mention of the study by complementary colour bands, and no allusion at all can be made to pathological auras, such as the very distinctive epileptic form. The colours seem to be modifiable by hypnotic suggestion, and to some extent at will. They certainly are modifiable by chemical gases and vapours. It would be most interesting to observe whether they are liable to change by hypnotically suggested emotions, such as fear, admiration, jealousy, anger and so on; also whether plant-life and animal life show auras, and their response (if any) to modes of stimulation which affect the human subject. Dr. Kilner has hopes that it may be found possible to photograph the aura. In this it seems possible that ultra-violet light may play a useful part. Unfortunately, at the present moment di-cyanin is unobtainable. It was, of course, only made in Germany before the war, but the demand has always been limited, and the new dye industry in England will doubtless produce the more marketable colours before attempting this.

THE SIGNIFICANCE OF COLOUR.

ADDRESS BY MR. ARTHUR LAMSLEY.

The influence of colour in our daily lives was dwelt upon by Mr. Arthur Lamsley in an address before the members of the London Spiritualist Alliance, at 6, Queen Square, on Thursday, December 2nd. The psychic aspect of colour was only incidentally referred to by the speaker, who explained that he was treating the subject from the point of view of the man in the street. The therapeutic value of colour as evidenced in the experiments of Professor Prosser at the Maudesley Hospital was described. Here soldiers suffering from shell shock and nervous depletion were successfully treated by being kept in mauve-coloured rooms which proved to be a wonderful sedative for all nervous complaints. A plea was made for more colour in the world, and people were urged to think in terms of colour which had a deep occult significance in our lives. Especially in regard to children was this need felt, and a reference was made to the Princess Nursery at Deptford, where the children are made to wear coloured overalls. In speaking of the extremely drab surroundings in which many people lived, Mr. Lamsley made a humorous protest against what he described as the "deadly brown" of the average boarding house.

Mr. H. W. Engholm, who presided, made a very interesting reference to the importance attaching to colour shown in the Vale Owen Script. He considered that it was necessary to have bright surroundings in our homes.

A brief discussion ensued, and Mr. Lamsley answered a number of questions.

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QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

DUTIES AND ACTIVITIES IN THE NEXT WORLD.

F. W. Cook sends me a question on this subject. He asks if people in the next world have to use their faculties to maintain existence in the next life. No; since that existence does not depend upon a physical body, as here, they have not to "work for their living" in the mundane sense of the term. But in another sense they have. Unless a man is active mentally and spiritually, he is not truly *alive*, and every progressing spirit is alert and energetic in one way or another, following out the vocation for which he is best fitted. Every faculty in this world has what may be called its inner side. There is an inner life to everything, and the "daily round, the common task" here have their "correspondences" (as Swedenborg would say) in the spiritual world. The occupation of spirits in the next life might be summarised as growing wiser and better and helping their fellows to do the same. Mr. Cook refers to the growth in knowledge. Well, that is part, but not the whole, of the matter. Nature meant us to be something better than mere knowledge-boxes—as my correspondent quite appreciates. There is growth in affection, in sympathy, in understanding, in imagination, and for all this there is infinite room and an infinite variety of methods. The best of us in this world, however, are badly handicapped for gaining more than *glimpses* of the life of the next one.

A MATERIALISED HAND.

C. T. tells me a curious story of a materialised hand which came to her bedside and which in the true spirit of the psychical researcher she not only touched but also *bit* it to test its reality! At the same moment she heard a cry from the adjoining room in which her husband was sleeping. Next morning he told her he had meant to come and bid her good-night but fell asleep without doing so, awaking later with the impression that he had been hurt. C. T. recalls that the "hand" shrank in her grasp and that when she bit it the fingers felt about the size of slate pencils and of the consistency of soft rubber. This tallies with the descriptions given by the late Dr. Crawford and others in books dealing with materialisation. As it was my correspondent's only experience of the kind I must not speak too positively; but the incident is certainly a curious and significant one.

SYMBOLICAL AND OTHER VISIONS.

M. A. (Bolton) sends me a long and interesting account of what impress me as being genuine clairvoyant experiences, sometimes accompanied by a comforting sense of the presence of unseen friends or a feeling of exaltation. These things, I am glad to think, are not rare. Many could relate such experiences but rarely confide them to any but intimate friends. M. A. asks for my advice, which is simply that she shall never surrender judgment but use discrimination in estimating the value of what comes to her. Be hospitable to these things but never credulous. Do not turn aside from the path of regular normal life to

seek them, if by so doing any duty is likely to be neglected. In all spiritual experience the *given* things are better than those demanded or grasped for. Symbolical visions of which my correspondent speaks are often of a high grade and in time bring their own interpretations.

TESTING THE POWERS OF SPIRITS.

Mr. H. J. Ayliffe (Brighton), referring to the statement that Raymond (Sir Oliver Lodge's son) was able to recognise and comment on a photograph exposed to view at a certain seance, inquires whether spirits possess powers analogous to the normal sense of sight. Undoubtedly. They see each other and everything within the range of their vision on their own plane of existence. But as to their seeing earthly objects as we do, that is another matter. Many times we have been told that they only become conscious of the external life of this world through the agency of persons with mediumistic powers of a kind to relate the consciousness of the spirit to the physical world. Mr. Ayliffe, I take it, is a newcomer to the subject or he would know that far better tests than he proposes, i.e., the reading of an *open* book by a spirit who is thereafter to write down by automatic writing the contents of a page, have been carried out. That is to say spirits have read *closed* books and reproduced the words on any page called for by the experimenters. And there have been several "book test" experiments recorded in *LIGHT*. Mr. Ayliffe should read up the subject. He tells me that he has asked for information from Spiritualists through the general Press, but "without evoking a single response." That may well be. Spiritualists are busy people and many of them had to gain their knowledge by their own exertions. Still I think some of them might have told Mr. Ayliffe where the information he seeks could be looked for, if they were unable to answer his question themselves.

BAHA-ULLAH AND BABISM.

A. C. asks for information on this subject. I may reply briefly that Baha-Ullah was head of a great spiritual movement in the East. He was born at Shiraz in 1819 and began to preach at Bagdad in 1844. The faith he proclaimed differed from the orthodox Sufism of Persia. Later he became known as the Bab (or Gate) and his doctrine as Babism. The movement he headed was in some respects a revolt against the abuses of the older faith and has many followers. He was put to death at Tabriz in 1850 and his adherents dispersed.

AURAS.

TO MAYFLOWERS.—I can only say that your aura may show the colours you describe, but I would rather not venture any interpretation of the hues, my experience being that colour significations of this kind are of an arbitrary character, the interpretations varying according to the interpreters and the particular conditions.

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the **Best**
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Christmas



Whether you are thinking of your own home circle or of other homes which you wish to cheer—

Remember that "P.R." Christmas Specialities are literally the most appetising, the most wholesome and the most balanced foods you can get. This statement will strike you as exaggerated only if you have never had the good fortune to taste these superlatively pure products. And taste is not all; they are as digestible as they are attractive.

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Very fine quality, lightly roasted. Aids digestion and does not cause sleeplessness* or affect the nerves. Perfect flavour.

LONDON SPIRITUALIST ALLIANCE.

COMING SOCIAL GATHERING.

The Council of the L.S.A. have much pleasure in announcing that the last social gathering for 1920 will be held in the beautiful Hall of the Art Workers' Guild, 6, Queen Square, Southampton Row, London, at 7.30 p.m., on Thursday next, December 16th.

The Entertainment Committee have provided a very high class programme for the entertainment of the members. Miss Dorothea Walenn will render violin solos, Mrs. Donald Fergusson and Mrs. Reed will be the vocalists on this occasion, Miss Emmeline Brook presiding at the piano. The pleasure of the evening will be further added to by Mr. H. W. Engholm, who will give a short address entitled "The Angel of 'Light'." His address will be illustrated with lantern slides. As is customary, tea and coffee and light refreshments will be served at the opening of the proceedings. Viscount and Viscountess Molesworth have kindly consented to preside over the gathering, which is always looked forward to each year by the members of the L.S.A. as a landmark in its history. As a very large gathering of members and friends is expected, it is urged upon all those who intend to participate in what is certain to be a most pleasant occasion, that they bear in mind that the doors of the hall will be open at seven o'clock.

Many of the members of the London Spiritualist Alliance are at present making a careful study of Spiritualism and Psychical Research in their relation to the Bible. The Library of the L.S.A., at 6, Queen Square, contains a number of very authoritative works relating to this investigation; in fact, we doubt if there is another library which can equal this one in that respect. This quest alone is well worth serious consideration of those readers who have not yet become members of the L.S.A. We give this as an example of the many important advantages held out to intending subscribers for 1921. Membership of the L.S.A., of course, includes many more advantages than the instance we have quoted above, and a syllabus of the activities of the Alliance will be forwarded to any inquirer by the Secretary on receipt of a postcard.

BRITISH COLLEGE OF PSYCHIC SCIENCE.

The lecture on Psychic Photography by Major Spencer, of Walbottle, on December 1st at the British College was received with great interest by a large audience. Major Spencer has for a number of years not only had private evidence of the facts of supernormal photography, but has also experimented continuously with well known demonstrators of these remarkable phenomena. His theory is that a "psychic transparency" is previously prepared by the unseen intelligences—whose assistance he promises—and superimposed upon the sensitive film in the presence of a photographic medium. Some fine slides of the formation of the "crystal precipitations" which were reported some months ago in *LIGHT* were shown, and an account given of the various tests applied to them. The thoroughness and precision of Major Spencer's work give promise of valuable results to the movement in the future.

The third of Mr. Percy Street's lectures (on the 2nd inst.) on "The Human Aura" entitled "Mental and Psychical Group Areas" drew a large audience. Mr. Street is to be congratulated on the excellent matter which he gives to his students.

Miss Maud MacCarthy's first lecture on "Preparation for Higher Forms of Mediumship" was warmly received by a company particularly ready for this instruction, and the last one, on the 14th inst. at 7.30, is looked forward to with interest.

FELLOW SOCIETIES.

BRIGHTON SPIRITUALIST BROTHERHOOD.—Mr. H. W. Engholm delivered an address before the Brighton Spiritualist Brotherhood on Friday, December 3rd, taking for his subject the Vale Owen Script. Supporting him on the platform were Lady Oakley and Mrs. Goodwin. The chair was taken by Mr. Alfred Morris. The beautiful permanent Art Gallery was crowded on this occasion, and after the address many of the audience came forward to Mr. Engholm and expressed the great pleasure his remarks had given them, and thanked him for the light he had thrown on the Vale Owen messages and their origin.

The Bournemouth Society, after enjoying the full use of the Wilherforce Hall for many years, has been forced to give up possession owing to the sale of the property of which it was a part. Every effort has been made to purchase or rent suitable premises without result. Through the kindly action of the committee of the local Theosophical Lodge, who have allowed the Society the use of their rooms on given dates, some of the meetings will be continued as heretofore, and a series of large meetings organised in the available halls in the town and district. The committee in

these circumstances has urged Mr. Frank T. Blake to cancel all engagements up to and including Sunday, June 26th, 1921, so that he may give his undivided attention to the local Society and help them during their time of need and difficulty. It is therefore hoped that all societies holding dates within the period named will kindly grant Mr. Blake release to respond to the urgent appeal of his Society and by so doing earn the grateful thanks of the Bournemouth friends.

UNKNOWN PSYCHIC PICTURES.

Since the publication of the unrecognised psychic photographs in our last issue we have received a great number of letters on this interesting subject, and a quantity of photographs, the senders of which claim to recognise one or other of the psychic "extras." We realise the great difficulty of establishing identification between the photo of a psychic "extra" and the photograph of anyone taken during their life here. Experts who have compared the photographs sent with the "extras" we published are not satisfied in any one case that identity has been firmly established. The examiners have, of course, one great difficulty, namely, the want of knowledge of the people in the flesh. We have, though, come across a photograph in the past that instantly identified itself with the spirit "extra," even to a casual observer. We intend in the New Year to publish some of these cases of identification, showing the psychic "extra" and the photograph side by side. In the meantime we are holding over the publication of further psychic photographs of this kind, as the paper upon which we are at present obliged to print our journal is not quite suited to the fine reproduction which such delicate pictures as these require.

THE REV. WALTER WYNN DEBATES WITH MR. COULSON KERNAHAN.

An animated debate took place between the Rev. Walter Wynn and Mr. Coulson Kernahan at the Town Hall, Bexhill-on-Sea, on December 2nd. The Mayor and Mayoress and the principal residents formed part of a crowded audience. Both speakers gave their services, a collection being taken for charitable objects. Practically all the clergymen and ministers of the town and district were present, and the tone of the debate from start to finish was of a high order. Mr. Kernahan is a delightful personality, but he found himself up against facts and arguments when he met Mr. Wynn, who quickly destroyed the arguments advanced to prove that Spiritualism is antagonistic to Christianity. It was evident at the start that the great bulk of the meeting was sympathetic towards their neighbour, Mr. Kernahan, but Mr. Wynn boldly faced the opposition for an hour, remorselessly probing and demolishing Mr. Kernahan's contentions. At the end of the debate Mr. Wynn was warmly cheered by the whole audience, and requested to visit Bexhill again. Mr. Kernahan paid a high tribute to Sir Arthur Conan Doyle and to his opponent, acknowledging the purity of their motives. He also referred to Mr. Wynn's books on prophecy and Spiritualism, admitting that they had arrested the attention of the world.

NEW BOOKS RECEIVED.

"The Rise and Consummation of the Æon" (6/- net) and "The Happiest People in the World" (5/- net), by the Rev. Edward Holden Sampson (Wm. Rider and Son, Ltd.).

"Four Mystery Plays," by Rudolph Steiner. In two volumes, 15/-. (G. Putnam's Sons.)

"The Human Atmosphere (The Aura)," by Dr. W. J. Kilner; new edition with 64 illustrations, 10/6 net (Kegan Paul).

"The A.B.C. of Occultism: The Answer to Life's Riddles," by O. M. Truman, 3/6 net. (Kegan Paul.)

"The Message of Plato," by E. J. Urwick, 18/- net. (Methuen & Co.).

"Force in Peace and War," by Benjamin Davies, 2/6 net. (Swarthmore Press.)

"Influence of Thought," by H. E. Hunt (Wm. Rider & Son, 5/- net).

"The Future Life in the Light of Modern Inquiry," by Samuel McComb, D.D. (John M. Watkins, 7/6).

W. T. Stead Library and Bureau,
13a, Baker Street, W.1.

A SPECIAL MEETING WILL BE HELD ON
MONDAY, DECEMBER 13th, at 7.30 p.m.,
when MRS. MARY GORDON will give a Lecture on Names and Numbers, their value and meaning, with blackboard demonstrations of names from the audience.

BOOKS THAT WILL HELP YOU.

Spirit Teachings. Through the Mediumship of Wm. Stainton Moses (M.A. Oxon.). By Automatic or Passive Writing. With a Biography by Charlton T. Speer and two full-page portraits; eighth edition. Cloth, 324 pages, 8s. 8d.

Man is a Spirit. A Collection of spontaneous cases of Dream, Vision and Ecstasy. By J. Arthur Hill. Cloth, 129 pages, 6s. 6d.

Spiritualism: Its History, Phenomena and Doctrine. By J. Arthur Hill. Introduction by Sir A. Conan Doyle. Cloth, 270 pages, 8s. 3d.

Psychical Investigations. Some Personally Observed Proofs of Survival. By J. Arthur Hill. Cloth, 283 pages, 9/3.

The Harmonial Philosophy. A Compendium and Digest of the Works of Andrew Jackson Davis, the American Seer. Cloth, 424 pages, 11s. 3d.

Seeing the Invisible. Practical Studies in Psychometry, Thought Transference, Telepathy, and Allied Phenomena. By James Coates, Ph.D., F.A.S. Cloth, 6s. 6d.

Photographing the Invisible. Practical Studies in Spirit Photography, Spirit Portraiture, and other Rare but Allied Phenomena. By James Coates, Ph.D., F.A.S. With 90 photographs. Cloth, 6s. 8d.

After Death. New Enlarged Edition of Letters from Julia Given through W. T. Stead. Cloth, 4s.

"FROM THE UNCONSCIOUS TO THE CONSCIOUS." By GUSTAVE GELEY, Director of the International Metapsychical Institute, Paris. Translated from the French by STANLEY DE BRATH, M.Inst.C.E. Formerly Assist. Sec. to Government of India, Public Works Dept. Cloth, 328 pages, and 23 plate photographs, 18/3 net post free.

Our Life After Death. By the Rev. Arthur Chambers. Cloth, 5s. 6d.

Objections to Spiritualism Answered. By H. A. Dallas. Boards, 128 pages, 2s. 2½d.

I Heard a Voice; or, The Great Exploration. By a King's Counsel. Spirit Communications by automatic writing, through his two young daughters. Cloth, 272 pages, 7s. 11d.

Our Living Dead. Talks with Unknown Friends. By E. Katharine Bates. Preface by General Sir Alfred Turner. Cloth, 160 pages, 2s. 8d.

My Father. Personal and Spiritual Reminiscences. By Estelle W. Stead. The life of W. T. Stead. Cloth, 378 pages, 2s. 10½d.

Gone West. Three Narratives of After-Death Experiences. Communicated to J. S. M. Ward, B.A. Cloth, 359 pages, 5s. 6d.

Teachings of Love. Transmitted by writing through M. E. Introduction by Ellis T. Powell, LL.B., D.Sc. 96 pages, 1s. 7½d.

The New Revelation. By Sir A. Conan Doyle. Cloth, 170 pages, 5s. 4d. Paper covers, 2s. 9d.

The Vital Message. By Sir A. Conan Doyle. Cloth, 228 pages, 5s. 4d.

Private Dowding. A Plain Record of the After-Death Experiences of a Soldier. Cloth, 109 pages, 2s. 10d.

The Ministry of Angels Here and Beyond. By a Hospital Nurse (Joy). 174 pages, 2s. 2½d.

Phantasms of the Living. By Edmund Gurney, F.W.H. Myers, and F. Podmore. Abridged edition, prepared by Mrs. Henry Sidgwick. Dealing with Telepathy and Apparitions; 16 Spirit Drawings. Cloth, 520 pages, 18s.

Post free from the Office of "LIGHT," 6, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON, W.C. 1, at the prices quoted. Remittances must accompany orders, otherwise they cannot be sent.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

All Notices must reach us in future not later than the first post on Monday morning, and each must be accompanied by the exact amount to cover same. Otherwise insertion cannot be guaranteed.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mr. Percy Beard.

Peckham.—Lausanne-road.—7, Mr. G. Tayler Gwinn; 8.15, Mrs. Imison.

Walthamstow.—3, Vestry-road (St. Mary's-road).—7, Mrs. Mary Crowder, address and clairvoyance.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy O. Scholey; 6.30, Mr. Ernest Oaten.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. E. M. Ball; 6.30, Mrs. De Beaupaire.

Holloway.—Grovevale Hall (near Highgate Tube Station).—To-day (Saturday), 7 p.m., Grand Concert by Lyceumists; free admission; collection in aid of Lyceum Funds. Sunday, 11, Mr. and Mrs. E. J. Pulham; 7, Mrs. E. Cannock. Wednesday, 8, Mrs. M. Gordon.

Brighton.—Athenaeum Hall.—11.15 and 7, Mr. H. Bodington; 3, Lyceum. Wednesday, 8, Healing Circle, Messrs. J. W. Hoskins and A. Gocher.

Lectures on Spiritual Science, Philosophy & Religion

By MR. W. G. HOOPER, F.R.A.S., F.S.S.,

Author of "Universe of Ether and Spirit," etc., etc. Mr. W. G. Hooper, who has just returned from a nine months' tour in Canada and America, lecturing on Spiritual Science of the Universe, is open to give Addresses on Sundays or Lecture in the week to Societies in Lancashire, Yorkshire or the Midland Counties. Sundays, free for expenses.

Societies desiring his services for the New Year are asked to write him c/o Heswall, St. David's Place, Llandudno.

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582 pages. Post free 11/-.

"No praise too great."—LIGHT. "Epoch making."—BRISTOL TIMES. "Unquestionably ablest work extant."—HARBINGER OF LIGHT.

"Curative Suggestion," by Robert McAllan, proves the value of hypnotic suggestion in treating moral, mental and nervous disorders, as Insomnia, Neurasthenia, Obsessions, Depression, Self-consciousness, &c.; free from author 4 Manchester-st., Manchester-square, London W.1. Hours, 10.30 to 5.30. Mayfair 1396.

Lectures at 153, Brompton Road, S.W. (Theosophical Free Reading Rooms).—Tuesdays, 8 p.m., on "Some Problems of the Present." Fridays, 5.30 p.m., on "The Lifting of the Veil." Admission free. For full syllabus of Lectures apply Sec. as above.

"Hymns of Healing," suitable for Private or Public use. Arranged to well-known Hymn Tunes. Price, stiff covers, 6d; 4s. 6d. doz. Cloth bound, 1s.; 9s. doz. To be obtained from Sec., Brighton Spiritualist Brotherhood, Old Steine Hall, 52a, Old Steine, Brighton.

Home Circles.—"A new booklet by the President of the Wimbledon Spiritualist Mission, comprising into small compass much sound advice for beginners regarding the conduct of circles in the home, and the development of psychic powers."—LIGHT.—Post free 3½d. from R. A. Bush, Morden, Surrey.

The Larger Spiritualism. By Richard A. Bush, F.C.S. Post free 5d.—"The author has contrived to crowd into a small compass material that should stimulate interested inquiry into the wider issues of a subject as exhaustless as it is fascinating."—"Occult Review."—"Send us 500," Spiritualists' National Union. Obtainable from the author at Holt, Morden, Surrey.

"The Place of Jesus Christ in Spiritualism." By Richard A. Bush. 7th thousand. Post free 5d. "The greatest question of all times—'What think ye of Christ,' is ably and sincerely considered in this address." Obtainable from the author at Holt, Morden, Surrey.

Good General or Working Housekeeper for January 3rd; Family of three.—Apply Mrs. Morriss, Fairview, Higher Drive, Purley.



THE UNIVERSAL BADGE OF SPIRITUALISM (Reg.) BROOCH OR PENDANT

Blue Enamel Star with pierced Cross in centre, open set in metal Circle. Oxydised, 3/-; Copper, 5/6; Gold, 36/-.

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TERRIBLE DISCLOSURES OF A TWO YEARS' SIEGE.

Heroic Women Workers Appeal for Help to Save Europe's Starving Children.

THE DAILY BATTLE AGAINST DEATH IN THE FAMINE AREA A SHORT JOURNEY FROM LONDON.

THE most dreadful siege in history is taking place in Europe to-day—a short journey from where you are reading now, comforted by a hearty breakfast or a pleasant warming lunch.

All the sieges which have thrilled nations by their grim records of suffering and heroic defence pale into insignificance compared with the terrors of this one. Paris, Vienna, Malekine, Kut, have a cloak of glory which obscures much of the squalor and the carnage—but to-day's siege has no military pomp and no flaming banners.

Famine, Cold and Disease are the besiegers. The daily casualties numbering always hundreds and often thousands, are innocent little children—not strong, fighting men.

And this siege has been going on for two years: Two Years—during which Millions of Children have Died!

MILLIONS MORE ARE IN DEADLY PERIL TO-DAY.

Every effort is being made, but immediate support must be forthcoming. The heroic rescue work undertaken by helpers—amongst whom are scores of devoted women—is sorely hampered by lack of funds wherewith food and clothes can be bought and distributed.

It is a desperate appeal that is being made to YOU to-day. Imagine one of these heroic women workers appealing to you for the life of a child. Imagine the little one, terribly ill and racked with pain, whose lips have not touched food for many days. Then think of your own well-stocked larder; think if the little grumbles you may have indulged in when food or drink has not been exactly as your liking; and yet again bring back your mind to the awful plight of Europe's starving babies.

Bread? Why, even the hardest, staled crust would be luxury to scores of thousands! Milk? In some of these devastated Famine Areas of Europe, and through vast tracks of Western Asia, there is scarcely a pint to every hundred children! And now a terrible, ruthless Winter has swept down upon the survivors of this two years' massacre and is threatening to exterminate with Cold and Storm those who have lived despite the privations they have endured.

COULD YOU DO IT? APPALLING TO DESCRIBE

Less than one in a hundred who think this picture overdrawn, let them read these extracts of reports from Relief Commissioners on the spot—the authenticated accounts of eye-witnesses, corroborated in every detail.

1. "In some districts there is not a child alive under 1 year of age, their Mothers being too starved to nurse them, and there being no milk at all.
2. "Lame and under-nourished children get their limbs frost-bitten. They live in unheated dwellings.
3. "Mothers have no milk for their Babies, and the Babies are too weak to cry for the want of it.
4. (A Hospital.) "All kinds of bad clothing are falling to pieces. There is no material for bandages, and no soap.
5. "Babies are born to perishes who have not a single rag or garment with which to clothe them; they are wrapped in pieces of paper and perish from cold.
6. "The refugees have no houses, no clothes, no tools. The children are mere ragged skeletons.
7. "There are 120,000 tuberculous children, 20,000 of them suffering from tuberculous disease of the bones so crippled with Rickets that at 5 and 6 years of age they are unable to walk.
8. "Many children roam about naked and amange like little wild animals.
9. "..... Eleven children, dead of famine, lying by the roadside in a journey of 50 miles.
10. "Underfeeding and Rickets produce strange diseases hitherto unknown or extremely rare."

But it is agony to continue. Nothing more appalling or so enormous a scale has been seen in the history of mankind. British, American and Continental Missions are working their utmost, and are gradually providing shelter, clothing, food, kindness, and hospitals. Every day more and more children are being rescued from the danger zones—the beleaguered regions where the cold white terror of

Death discharges his silent and dreadful artillery.

More help is wanted AT ONCE to save many thousands of needless deaths.

It is a race against TIME. Emaciation and disease are literally devouring the wretched little ones while you are considering and thinking. And there are so many of these helpless, innocent children drawing every hour nearer to the grave. Won't YOU stretch out a hand to save them? The need will pass if help comes quickly and if it be unanimous. You will not be constantly confronted with this terrible problem of having practically to purchase these little ones from Death. Soon, we all devoutly hope, this long drawn-out siege will be raised, and then we, too, in Britain can raise



HEARTRENDING REPORTS.

["The most heartrending reports" come to hand from the Relief Workers in the Famine Areas—authenticated facts beyond doubt or dispute, which is to be expected of those who are so highly coloured or exaggerated.

As I was leaving a dark court where the sun never enters I chanced upon a little girl with joints so bent and deformed that she was walking a pace on her ankles. I went home with her, and found she was one of a family of five children living in a miserable room. One of the girls had a nasty swelling on her chest caused by scurvy and bad food. As I came in they were sitting down to a meal consisting of two plates of green watery mash. There was nothing else on the table. The mother told a most heartrending tale of her struggle to keep her children alive.

our heads and say, "Thank God, we didn't let them starve."

HE WHO HESITATES—LOSES THE LIFE OF A CHILD

So economically and efficiently—so free from red tape and officialdom is the work of relief undertaken by the "Save the Children" Fund that every TWO SHILLINGS contributed in this country will actually provide a meal and day for a CHILD IN THE FAMINE AREA FOR ONE WEEK! It is a wonder of organisation and speed of distribution. The priceless work's computer from Death what such a gift can procure enables the Relief Workers to gain another step in their magnificent work of Child-care.

Perhaps you could afford to save one or two children this year—20, 50, 100—even 1,000. In any case, whatever you can spare, please remember the terrible and desperate urgency of the need. Death in the Famine Area is all too swift. If Hesitation in Britain made a sound, its Echo would be the death-cry of yet another little starving child.

It is a grim responsibility we bear, but let us all unite and discharge it for the sake of Humanity, because Sympathy prompts and Pity dictates and because it is the noblest thing a man or woman can do to save the life of a child!

SEND YOUR CONTRIBUTIONS TO-DAY TO—

LORD WEARDALE,

"Save the Children Fund" (Room 312),

26, Golden Square,

Regent Street, London, W. 1.

PEACE FOR IRELAND—A SPIRIT'S ADVICE.

SEE PAGE 602.

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LIGHT

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No. 2,084.—Vol. XL.

[Registered as]

SATURDAY, DECEMBER 18, 1920.

[a Newspaper.]

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THERE IS NO DEATH

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SIR A. CONAN DOYLE
IN AUSTRALIA
Etc., etc.

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London Spiritualist Alliance, Ltd., 8, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.

CHRISTMAS HOLIDAYS.

The Offices and Library of the L.S.A. will be closed from Thursday, December 23rd, until Thursday, December 30th.

The Programme for the coming Session—January to May, 1921—will be advertised in this column in the issue of "LIGHT" for January 1st.

A New Syllabus, with Rules, is now ready, and all persons intending to become Members or desiring information regarding the Society's work will be sent a copy on receipt of postcard addressed to the Secretary at above address.

Marylebone Spiritualist Association, Ltd. STEINWAY HALL, LOWER SEYMOUR STREET, W. 1.

SUNDAY EVENING NEXT, AT 8.30, MR. PERCY BEARD.
Welcome to all. Admission free. Collection.
Steinway Hall is within two minutes' walk of Selfridge's, Oxford St.
Spiritualists and inquirers are invited to join the Association.

The London Spiritual Mission, 13, Pembridge Place, Bayswater, W.

SUNDAY, DECEMBER 19TH.

At 11 a.m. ... MR. E. W. BEARD.
At 6.30 p.m. ... DR. W. J. VANSTONE.
WEDNESDAY, DEC. 22ND, AT 7.30 P.M. ... MR. ROBERT KING.

The "W. T. Stead" Library and Bureau, 18a, Baker Street, W.1.

READING ROOM AND RESTAURANT OPEN DAILY.

Closed from WEDNESDAY, December 22nd, until MONDAY, January 3rd.

Free Healing, Wednesday, 7 to 8.30 (by appointment), Mrs. Seyforth.
Non-Members not admitted until 8.15 and 6.45 p.m.
Members Free. Visitors 1s.

Wimbledon Spiritualist Mission.

At QUEEN'S CINEMA, Worple Road (2 minutes from Station).

SUNDAY EVENING, DEC. 19TH, AT 6.30 P.M. ... MR. G. SYMONS.

All other meetings at Broadway Hall (through passage between 4 and 5, The Broadway, nearly opposite Station):—

SUNDAY, DEC. 19TH, AT 11 A.M. ... MR. G. STURDY.
WEDNESDAY, DEC. 22ND, AT 7.30 P.M. ... Meeting for Members and Associates only.

Brighton Spiritualist Brotherhood, Old Steine Hall, 52a, Old Steine, Brighton.

SERVICES—Sunday, 11.30 and 7 p.m.; Monday and Thursdays, 7.15 p.m.; Tuesday, 3 p.m. A hearty welcome at all meetings.

Speaker—SUNDAY, MONDAY and TUESDAY,
MRS. CROWDER (of London).

Worthing Branch—West Street Hall, Worthing, every Sunday, 6. Wednesday, 3 and 6.

Delphic Club, 22a, Regent Street, S.W.1.

Meetings for week ending December 18th:—

Wednesday, December 22nd, 5 p.m., Mrs. Bloodworth, Psychometry.

For particulars of membership apply the Secretary.

Visitors are admitted by invitation of a Member.

Members' Subscription: Entrance, 2 guineas; Town, 3 guineas; Country, 2 guineas.

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Moderate prices. - - Excellent Cooking.

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Mr. C. G. SANDER, F.R.P.S.,

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MYSTIC PICTURES AS XMAS CARDS.

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Also Coloured Reproductions of Pictures:

"The Communion of Saints," 5/- each.

"The Birth of Divine Love," 5/- each.

"The Outcast or Penitent," 5/- each.

"The Sea Gives Up Her Dead," 1/- each.

Can be obtained at the Office of "LIGHT," or by letter from the Artist, 51A, Marloes Road, London, W.8.

SUNDAY AFTERNOON LECTURES

On the "HIGHER ASPECTS OF SPIRITUALISM."

22, Princes Street, Cavendish Square, W. London Academy of Music.
J. HAROLD CARPENTER will continue the course of lectures every

Sunday afternoon at 3.15 p.m. December 19th: "The Spirit World and Its People." Part I. At the close of each lecture, not longer than 5 minutes in duration, a short devotional meeting is held for those desirous of obtaining contact with or help from the Spiritual Spheres.

Doors closed at 3.20. Admission free; silver collection.

FREE LECTURES.

QUESTIONS AND DISCUSSIONS INVITED.

The London & Provincial Anti-Vivisection Society

is prepared to send a very popular Lecturer, who is a student of Occultism, to Branches of the Metropolitan Spiritualist Movement. Among his subjects are—

The Vivisector in Physical and Post-physical Realms.

How to Poison a People.

The Materialism of Vivisection and our Alternative.

Ancient Wizardry and Modern Serum-Therapy.

Body and Soul, Their Friends and Foes.

What are these Inoculations?

Shall we Endow the Torture of Animals?

For dates and an extended list, apply to the Secretary, London & Provincial Anti-Vivisection Society, 22a, Regent St., London, S.W.1.

Lectures on Spiritual Science, Philosophy & Religion

By MR. W. G. HOOPER, F.R.A.S., F.S.S.,

Author of "Universe of Ether and Spirit," etc., etc.

Mr. W. G. Hooper, who has just returned from a nine months' tour in Canada and America, lecturing on Spiritual Science of the Universe, is open to give Addresses on Sundays or Lectures in the week to Societies in Lancashire, Yorkshire or the Midland Counties. Sundays, free for expenses.

Societies desiring his services for the New Year are asked to write him c/o Heswall, St. David's Place, Llandudno.

Good General or Working Housekeeper for January 3rd; family of three.—Apply Mrs. Morris, Fairview, Higher Drive, Parley.

LIGHT

A JOURNAL OF
SPIRITUAL, PSYCHICAL & MYSTICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,084.—Vol. XL.

[Registered as]

SATURDAY, DECEMBER 18, 1920.

[a Newspaper]

PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Beyond this it has no creed, and its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

We have had occasion from time to time, not without reluctance, to comment regretfully on some of the sorry verse which appears in various of our American contemporaries, whose zeal, untempered with judgment, leads to the publication of the "poetry" as emanating from great poets of the past. We are glad on this occasion to be able to refer to something of the kind without adverse criticism. We take the following lines from "Reason," the Californian journal, which tells how James Whitcomb Riley, the Hoosier poet, wrote them through the ouija board for the delectation of a gentleman who knew Riley in life:—

Old-fashioned roses a-nod in the breeze,
And larkspur, slender and decked with bees,
Under the whispering leaves of June,
And the slanting rays of the afternoon;
And the soul of a friend to dream and smile
And cheer your heart for a little while—
Don't you feel that it's near at hand,
The wonderful plane of the Afterland?

Well, that is certainly in James Whitcomb Riley's manner. And it is good verse—not mere doggerel. And that reminds us that we have seen some really excellent verse which has come, by psychic means, "through" people who would normally have been utterly incapable of producing it. In the present instance Mr. Riley's friend—who is not a Spiritualist—says that the verse described a part of his garden.

The appointment of a Special Committee of the Church of Scotland to make practical inquiry into psychic phenomena is a significant step. The Scots mind, as we have been often told, moves slowly but surely. In this case the Scottish genius, conservative, tenacious, thorough, often showing a degree of caution which the Southron is disposed to ridicule, has outstripped its English consort. The contradiction is perhaps more apparent than real. The Scot may be slow in making up his mind, but he is eminently practical, and instead of halting in front of a theory which does not commend itself to him he tests it by practice as well as by logic.

We hope that the inquiries of the Committee will be well guided by those experienced in psychic phenomena

"Light" can be obtained at all Bookstalls and Newsagents.

—which represent a difficult sea to navigate successfully. Life is simple, but its sciences are not to be mastered without pain and effort. The most important question in the world is not at the disposal of quick and easy methods. Howbeit one single fact thoroughly tested may be the turning point for every investigator. A fact will overturn the mightiest and oldest structure which is not based on truth—it is the one thing that in the Scottish phrase will "ding doon Tantallon." We trust, therefore, that the Church of Scotland Committee in its practical researches will make acquaintance with the best works by the best authorities on the practical side of Spiritualism. There are many, some by men of high distinction, as everyone acquainted with our subject is well aware. Whatever conclusion the investigators reach we hope it will be based on the most thorough consideration of the question. Rapid conversions are no more welcome to us than quick condemnations. Both usually arise from hasty judgments, of which the Scot is not usually guilty unless his emotional nature happens to be touched.

Mr. Francis Grierson, the famous mystical writer, referring to Edison's projected "spirit machine" recently, said that Edison was a curious example of a scientist trying to "bring forth a spiritual miracle out of common matter," and that he thought the attempt would fail, first, because Edison was not working from conviction, and second, that he had no vision. And Mr. Grierson added:—

Back of all such work I see a concentrated effort to strike a death-blow at the Churches, at the Bible, at all belief in immortality, no matter in what form it may be.

There is room for difference of view. To our thinking there is a legitimate psychical inquiry pursued along secular lines which may, and indeed does, achieve valuable results in the investigation of evidences for human survival. It is only when this line is pursued beyond its proper limits that its efforts become futile. Spiritual vision, the "Communion of Saints," eternal life, these are things which belong to the deeper side of the matter, beyond the purview of the intellect but within reach of the humblest soul whose religious perceptions have been opened.

Mr. Grierson, we observe, went on to say:—

If the soul is not immortal, what is the use of Churches, of psychic research societies, and of all metaphysical teaching? When Edison's instrument fails the agnostics may have their innings.

But mechanism must be allowed a certain scope along the fringes of the subject, especially if it is found that it relieves the human organism. The value of a machine is at present rather problematical, but we have it on the authority of a capable observer, familiar alike with mechanism and the human psychical faculty, that mechanical apparatus is a scientific possibility.

THE CRAWFORD FUND.—As mentioned last week, this fund is now closed. We have, however, still to acknowledge the following donations:—Miss E. Katharine Bates, £2 2s.; J. M. Watkins, £2; John C. des Granges, £1 8s. 1d.; "An Irish Acquaintance," 10/-; Miss E. L. Christien, £4 12s.; Mrs. Williamson Oswald, £4; W. Whately Smith, £2 2s.; Mrs. K. M. Barnaby, £1 1s.; C. J. Wilson (of Dublin), £2 2s.

CHRISTMAS DECORATION FUND FOR ALL HALLOWS, ORFORD.

Interesting Letters from Vale Owen Readers.

On Tuesday next, December 21st, we are compelled to close the Fund for the decoration of All Hallows, Orford, for the reason that time must be given to Mr. Vale Owen and his Churchwardens to procure the necessary flowers and make arrangements for their display on the altar and in the chancel of the little church. We have received hundreds of letters containing beautiful tributes to the wonderful Scriptures, and expressions of gratitude to the Vicar of Orford for permitting them to be given to the world.

We feel sure that all those who have written to Mr. Engholm will be pleased to know that these letters are being sent to Mr. Vale Owen to read, and further, that the Vicar has promised personally to autograph every Christmas card, no matter how many there may be. A glance through the list of addresses to which the Christmas card will be sent shows that there are readers, not only of the Vale Owen Script, but of *LIGHT* also, in every part of the United Kingdom. We have also received gifts for this Fund from many places abroad.

This week we give a small illustration showing the chancel and altar of All Hallows, and it is before the altar of this sacred place that practically every morning of the past year Mr. Vale Owen has offered up his prayer on behalf of the many who have written to him asking him to do this service for them. That these prayers have in many cases been answered, there is no doubt. What better man could one find than "G. V. O.," as his parishioners and friends love to call him, to perform this ministry on our behalf? That this little church will be thronged on Christmas Day by an unseen host is certain, and can be realised to the full by the thousands who understand the deeper meaning of the Vale Owen Script.

Every Christmas morning, whilst it is still dark, Mr. Vale Owen, accompanied by his choir, ascends the belfry tower of All Hallows, and when all are assembled there, at the first sign of the breaking dawn, they lift up their voices in that beautiful Christmas hymn, "Hark, the Herald Angels Sing." And in that still morning hour the voices of the little choristers are, we think, joined by others inaudible to mortal ear—voices of those who had once lived in Orford village, and are helping now to bring the true Christmas spirit into the hearts and homes of the dear ones who are still fighting the battle of life in Orford.

As we stated in our last issue, the Christmas number of *LIGHT*, which will be on sale at all bookstalls and newsagents' on Thursday, December 23rd, will contain a list of the subscribers to the Decoration Fund received up to the time of going to press. This Christmas number will be adorned with a beautiful coloured cover, and contain an illustration of All Hallows, Orford, as well as some further stories connected with Mr. Vale Owen's ministry there.

For the benefit of new readers, we will repeat for the last time that, should they desire to help to decorate this little church on Christmas Day, they must send their donations—which should in no case exceed half-a-crown—by cheque or postal order (not stamps) made payable to Mr. H. W. Engholm, offices of *LIGHT*, 6, Queen Square, London, W.C.1. The donors are asked to forward

their full name and address, and they will then receive a Christmas Card from Mr. Vale Owen on Christmas Day.

EXTRACTS FROM LETTERS.

"Sir A. V. ventures to send his contribution. From reading the Vale Owen messages he received very considerable comfort and help, which enabled him on 30th April last to face death unflinchingly when this house was raided by a band of armed and masked men, who threatened his life if he did not give up the key of the strong room—having smashed in the back door and rushed in on him at 1 a.m., all masked and armed.

He sent out a S.O.S. call for help, and is sure it was answered, as the raiders, after attacking the strong room for 2 hours, left without getting any arms or anything; but of this and the great support he received that night from his study of Spiritualism as a help to religion he proposes to send further particulars to *LIGHT* later on.

He hopes Mr. Vale Owen will pray for his poor country in this trying time."

"I have gained great profit from Mr. Vale Owen's script, and am grateful for this opportunity of showing my appreciation."

"It is with great pleasure that I add my donation to your fund, as a thank offering to him and those lofty spirits whose messages I have read and which have brought me into much closer touch with that which is eternally good, true and beautiful."

"I think the idea is beautiful."

"I should like you to convey to Mr. Vale Owen our heartfelt thanks and deep gratitude for the many hours of happiness he has given to us."

"Congratulations on your beautiful thought."

"Four readers of the Vale Owen scripts, who deeply appreciate the spiritual help and enlightenment these messages bring them, beg to forward a contribution towards the Christmas-day Flower Fund for the Orford Church."

"A beautiful thought, may you have a splendid response."

"With great pleasure I enclose a small donation for Mr. Vale Owen's Church, only sorry I cannot send more, and I do wish him God speed for the coming year and that his little Church will be larger yet."

"I think the Rev. Vale Owen's beautiful addresses and messages from the Spirit Home are grand, and words fail to convey what world wide comfort and enlightenment they will bring to all who read them."

"I have received much spiritual help and inspiration as the result of reading the Vale Owen script."

"I am a sincere reader of the Scripts, and will be very sorry when they come to an end."

"My contribution seems a small acknowledgment for all the beautiful teaching, help and comfort conveyed in the messages, and the self-sacrificing labour of the Vicar in transcribing them."

"It is a privilege to be able to join."

Flowers in the Highlands of Heaven: from Zabdriel.

ON either hand as we go we see flowers blooming, some of the daisy family, and the pansy, and others standing aloft as if rejoicing in their beauty of foliage and colouring, like the dahlia and the peony and the rose.

All these, and more too: for we in this sphere know no flowers in their season, but all bloom together in the perpetual but never-wearying summer time.

Then here and there are other kinds, and some are of great diameter, a veritable galaxy of beauty, like great shields of flashing light, and hues all beautiful, and all giving forth delight to the beholder.

The flora of this sphere is beyond description to you; for, as I have already explained, there are colours here which earth knows not, by reason of its grosser vibrations and also because the senses of the human body are not enough reflected for their perception.

Thus, to digress a little, there are colours and sounds about you ever which are not cognisable of your senses.

And here we have these, and more added, to help the gorgeous display of loveliness, and to show us some little of what the Beauty of Holiness must be like nearer to the central bliss where the Holiest dwell in the Heart of the One Alone.

*From the Vale Owen Script,
Weekly Dispatch, May 30th, 1920.*

* The Messages from Zabdriel are now published in the Vale Owen Series, Book II, "The Highlands of Heaven," Thornton Butterworth, Ltd., 62, St. Martin's Lane, London, W.C.2. It can be obtained at all bookshops and bookstalls.



Chancel and Altar of All Hallows, which is to be a shrine of flowers on Christmas Day.

CLAUDE'S THIRD BOOK:

Being Further Messages Recently Received
and Collated by Mrs. Kelway-Bamber.

From Her Son Claude Killed in France November 11th, 1915.

THE ETHICS OF CLAUDE.

(Continued from page 441.)

XV.—THE SEARCHLIGHT OF REASON.



CLAUDE KELWAY-BAMBER,
Pilot, R.A.F.
Fell in the Great War, 1915.

Evolution, as we know, is the process by which man develops through contact with the physical up to a certain point in his spiritual progress. Occasionally evolution upsets the mental equilibrium—this sounds paradoxical, but sometimes a man does not understand how to achieve his evolution smoothly, especially at the transition stages, until he has reached a fairly high degree (I am speaking, of course, of evolution on earth—it continues here in the spiritual). All normal growth on the earth is gradual, and is not intended to be forced along only one limited direction.

The first stage of evolution is, of course, in the physical through the senses, which is fairly plain sailing, though there are many bumps and knocks in that state, for men have to conquer their impulses and learn to control while exercising their senses; some people wish to live in them entirely practically, and, because men have free will, they can do so if they desire it. They stay at that stage then until they have learnt how ephemeral it is. Some people spend all their lives in fighting only for the things they have to leave behind them. Others may even pass two or three earth lives doing this, and they will not progress until they have hurt themselves seriously, and then only do they begin to think. Because they have over-evolved in that particular line (which is Nature purely in the physical) Nature takes revenge eventually on the physical body.

In the next stage man has become more sensitive both physically and mentally. He has reached the intermediate stage, the mental, which is the "pivot" of the balance of his development as it were, for on one side of him is the physical and on the other the spiritual. Often a man at the zenith of his mental power becomes unbalanced, this is because at this point he is liable to forget the lessons of the physical; considering himself above them—a kind of conceit—he discards them, and being in a mental stage the mind takes revenge. For, though he has developed mentally, this mental development is going on in a physical brain with a limited holding capacity, and it must, therefore, be guarded and cared for, and not allowed to forget the lessons and experience of the previous stage. Sometimes the mind becomes deranged at a later stage, at the transition between the mental and spiritual. Here again man wants to jump too far. He desires what I might call the "essence" of spiritual things, and tries to dissociate them from the mental. He wishes to rely only on spiritual intuition and inspiration, discarding the reasoning powers which he developed in the earlier stages (by thinking out things, discriminating between good and bad, etc.). He considers the simple process of reasoning beneath him. He says, "I have got beyond it, I can always depend on my intuition and inspiration!" This is a form of conceit again!

Now I am going to give you an ever-to-be-remembered axiom. "Always examine everything in the calm, steady glow of the searchlight of reason." This is absolutely essential at all times and stages: this mental balancing point, the reason, is one of God's best gifts to man, and is intended to be used all through his life. In its calm, steady light you should examine things physical and spiritual. It is always your safeguard from error and pain in the physical, from disappointment and disillusionment in the spiritual. For spiritual things tender, and wonderful, and beautiful, and true do come to men by inspiration and intuition, but, because they come in unknown ways from people and states outside your physical conditions, they must be examined in the light of reason, reverently certainly; you do not dissect a butterfly's wing with a pickaxe, but most carefully.

As I have said before, always walk humbly, never think you can ignore God's laws; you are never above them. This rule is made for your protection.

XVI.—PHYSICAL AND SPIRITUAL LINKS.

It is not possible for either you or me to gain psychic or

spiritual knowledge of each others' conditions except through a series of definite links. It cannot be obtained by any detached method. I can only get at people, places, and things in your world through links on the earth. That is not my natural environment now, it is strange to me, and therefore I must have guidance, not from my own, but your sphere, otherwise I am like a boat on land, useless, out of my element. You must have the right vehicle of expression for each sphere. That is why mediums are essential; they supply the psychic power we need to produce physical results in order to satisfy those who require proofs of that description.

We can produce a spiritual manifestation without this assistance, as in that case there is no physical power required, because spiritual results are obtained through operating directly on the mind of people, not by moving physical matter. Inspiration, for instance, is a spiritual process, but finding anyone on earth, lifting tables, or tracing letters, etc., are physical manifestations and therefore require a physical personal link. Without it there is nothing to guide us. You sometimes say to me something like this: "Why can't you get into touch with John Willie (or earth) through his spirit friends on your side?" Well, suppose I met his spirit friends, while they, like myself, were on earth it would not help me very much, for while we are there, and out of our proper conditions, we are unable to use our power to the full extent—we are much limited and hampered. In new places and conditions I am sometimes almost like a man in a dream, not wide awake, not acutely conscious, and to be thoroughly awake again, to have the full use of my faculties, I have to return to my own proper conditions in the spirit world to get my bearings, as it were.

Each spirit always gravitates to the exact spot, condition, environment, to which he belongs, not only at death but after every visit to earth. We must go back to our centre of being, our home, to pick up our own conditions, to be our real normal selves again. If "John Willie's" spirit friends happen to be exactly in the same state and condition as I am in the spirit world we could go together from there without difficulty to find him, presuming they are in touch with him, otherwise it necessitates a series of links that are sometimes very difficult to make. The conditions of the third sphere are more like those of earth than any of the others, that is why I, and others who work there, live in it. Our way of living, the scenery, pursuits, interests, etc., are similar. It is not, therefore, so hard for us to get back into our normal conditions after our visits to earth.

On the higher spheres it would be much more difficult. The way of life there is so different. Those are the spheres of intellect and inspiration, the work is all mental, and so the spirits there would not be able to manipulate physical matter as we try to do. It would also take them much longer to recover their balance after each visit to earth. It is the special work of the young killed in the war to demonstrate the truth of survival after death. Later on special manifestations of a wonderful kind will be permitted through them. Those on earth who have worked, and studied, and prayed in connection with those who are "dead" will be given the first manifestations, for they will have forged the necessary spiritual links. Theirs was the loss and pain—theirs will be the gain. The way must be prepared by the right spiritual atmosphere, and to achieve this people must express the truth by their way of life.

Physical links are made by material objects which, worn by the owner, become impregnated by his or her aura. The aura holds the expression of the person's conditions. An article, say a glove, for instance, is as much soaked in the aura as if it were soaked in petrol. In trying to get into touch with anyone I would sense this condition and endeavour to fake the memory of it back to my own sphere, where I would try to allow myself to be drawn towards the thought condition which would synchronise with that of the glove. If the glove had been away too long from its owner the auric conditions would fade just as petrol evaporates. The last auric condition expels the previous one, so it confuses to psychometrise something much handled. The aura is full of ether and it is this that impregnates the glove. Spirits being in etheric bodies can sense its quality as it partakes of their own conditions.

I have told you about the aura before; it consists of ether with a certain amount of refined substance in it. There is ether in the atmosphere around you and it seems to collect particularly round people and things rather than remain diffused in a general way in space. Except for this fact you could never see the aura. It is only because its density is greater than the surrounding air that you are able to distinguish it.

XVII.—FAITH AND GOD.

You say many people have no religious sense because they do not "understand" God, and they have outgrown the stage

* All rights reserved.

of thinking of Him as a limited being. It is not necessary surely to realise only what you fully understand! This would be an extremely limiting qualification in everything; in science, for instance, you have to acknowledge the existence of many things you don't understand. As I have told you before, the Universe is full of marvels not yet within your comprehension, but on that account you will not deny their existence. You cannot rule out Intuition, and Inspiration, and Faith when it comes to things outside your purely material senses; these are necessary to link you up with the spiritual. Indeed they are, as it were, the "senses" of the spirit, and, like the physical senses, must be used with care and reason.

Does a babe "understand" its father? It only knows in his strong arms there is security, close to his heart it finds comfort and love. As that babe grows, by degrees, it understands its father better—it passes through all the phases of childhood, youth, manhood to old age, learning more all through life; well, our attitude while on earth is like that to God. We cannot at first understand at all. He is too far beyond our finite, limited comprehension, but as we grow in spiritual knowledge we understand better. We have to go through many phases, many days of schooling in this life, perhaps many lives here if we are slow here to learn, and then, after a certain point in our evolution, we come back to earth no more but go on with our education in the world of spirit, progressing ever higher and understanding Infinite realities, which are the things of God, more and more. Meanwhile, Mummy, have faith; pray, "Lord, I believe, help thou my unbelief." At least have faith enough to realise that the everlasting arms of God are open always to receive His children when, disillusioned and ashamed, having tested the futility, in the long run, of all material things, they are ready to return to Him. No one is ever too wicked, too sad, too broken, if he will, to creep like a tired child at last back to the heart of God.

XVIII.—TRUE ASCETICISM.

A man's thoughts brighten or darken his aura; you can tell his state of mind by looking at it. A hard, cold, unsympathetic person has a still aura, but in a sympathetic, responsive one, it moves and glows with interest and emotion. The former is the man who cannot project feeling and so gets very little in return; therefore, though he may be equally good in himself, he does not do the same amount of good. This is where Ascetics are right a little and wrong a great deal. You are not intended to feel "detached" from other forms of life in similar matter; on the contrary you are meant to understand, link up, and ally yourself in the strongest and best possible way you can with them.

He who can forget self and help others has the right kind of detachment; that is becoming divinely impersonal and being lifted above the sordid and material. If you can do this you can do a great thing; it is then your duty to help your brothers and sisters who have not yet risen to this height. To do this you must live among them and be aware of their conditions and troubles. False humility is not necessary, so never make a doormat of yourself; only learn always to look at things from another person's point of view and try to realise their difficulties and sorrows. Help where you can and so earn happiness and that soul satisfaction that comes from honest work, whatever it may be.

The more we realise the brotherhood of man the nearer we get to God, for we are one family in a common Fatherhood. If Christ, who was so much of God, could regard men with such infinite compassion, surely ordinary men ought not to be above helping and sympathising with one another. There is such a thing as reaction on earth, as well as subsequently in the spirit world, the result of every deed. Curses come home to roost, if not from the object we hurt then from some other direction; so also do kindnesses, to which the law is equally applicable. All the lessons you ever need are to be found in the life of Christ. You can't be anything better than a true follower of Him. There is nothing He did you would not be proud to be able to do if you only had courage enough and faith enough. He always helped the sick, the poor, and sinful. It was ever the weak lamb the Good Shepherd carried.

XIX.—THE INVESTMENT OF GOOD.

Up till now those who desired to live spiritually have been in the minority, but the numbers are growing. As the knowledge and desire spreads it gathers momentum and eventually they will be in the majority. Man's collective upward effort will draw greater God-power on to earth; this is how the super-men will evolve. So many are afraid at present to make the effort to change their ideas; they think they know and understand up to a point the material things of life, and its limitations, but have no understanding of the spiritual and are uneasy lest, in grasping what seems to them the spiritual shadow, they may lose the material substance. You cannot drive a bargain with God. What is of Him He expects to return to Him unreservedly.

When a man is prepared to take the plunge and do what he knows to be right from the true, which is the spiritual, point of view, regardless of the consequences, he makes the first and greatest because the hardest step; it means sacrifice, and opposition, discomfort, and troubles of various kinds, but only when he ceases to fear losing material things and is ready to relinquish them does he find God. People often have to suffer thus now who do what is right, they are

misunderstood for they are ahead of their time. People cry as of old: "This fellow makes us uneasy: he is upsetting the settled order of things and is trying to make us remember what we would fain forget. Away with him! Stone him! He must be broken or suppressed."

If you know it is right to help a person or a cause do it for good's sake. Do not say, "Will it pay me materially, shall I gain money, or fame, or social distinction, etc., through it?" By allying yourself to that cause for truth, however poor or dull, or unpopular it may be, you are linking yourself to power and good power, and you are bound to absorb some of it personally; and through this will eventually gain something of what you have not sought for yourself—that is, material good. The inevitable law of compensation works thus—if you lose materially for good, through this very good you gain materially in the long run. There is more God-power to be drawn by working collectively, for it is drawn by mind and will power. God-power works through intelligence. A man's mind and will power are his capital; put all you can of it without hurting or neglecting your proper duties into causes that work for good. In the end you will find it has been well invested and your interest will be certain, permanent, and satisfactory.

(To be continued.)

"REVELATIONS" AND A SELF-REVELATION.

Under the sensational heading, "Revelations: The Humbug of the Spiritualists" Mr. Arthur Lynch publishes in the "Pall Mall Gazette" of the 13th inst., a tirade of abuse. Sir Oliver Lodge, the Rev. G. Vale Owen—and even Dean Inge—come under the journalistic lash. Mr. Lynch commences his diatribe with a lament that he has only Reason to pierce his prison walls. Judging by the quality of the Reason in his own case, he has good cause for lamentation. He refers to himself as "caged in an adamant frame-work." It looks to us more like a horse-collar, even though he does not exactly grin through it. The attitude which induces a man to approach any body of his fellow-creatures with the accusation: "You are all rogues and fools—prove that you are not!" does not commend itself to us as either good manners or good sense. That is, if Mr. Lynch has, launched his diatribe with a view to eliciting replies.

In its issue of the 14th inst., Mr. Roger Pocock has an admirably temperate reply to Mr. Arthur Lynch's attack: "If Mr. Lynch is unable to see, that is his misfortune, not his fault," says Mr. Pocock, who rightly points out that Reason (to which Mr. Lynch appeals) has two faculties—the intellectual and the intuitive. Further, he tells us that he has some thirty-eight volumes of messages purporting to come from the "dead," and that these "present a body of testimony concerning the spirit realms which only a very stupid person could possibly deride." And here is a sentence which we commend to some of our critics: "We do not expect the secular séance to reveal the truths of spiritual life which belong to religion, but it is certainly a field for study and observation extending the area of scientific research."

Our readers will remember that Mr. W. T. Stead was for some years editor of the "Pall Mall Gazette," and the article by Mr. Lynch reads curiously in its pages. But the provocative character of the article has, at least, elicited a convincing reply for the sake of readers who want to know the truth rather than the personal opinions of petulant critics.

"THE TIMES" AND SPIRITUALISM.

Those who take their notions of Spiritualism from "The Times" or its "Literary Supplement" are likely to find themselves in a confused state of mind, for sometimes that great organ takes a definitely anti-Spiritualistic line and sometimes surprises us with an article which shows a distinctly favourable attitude towards the subject.

The reviewer of Mr. Joseph McCabe's "Spiritualism" and Professor Hill's "Spiritualism and the New Psychology," comments on the new phase of activity on which "this remarkable movement" has entered, and then dismisses the claims of "this remarkable movement" to any serious consideration and finds himself in accord with Mr. McCabe.

As regards the conflict of the statements on the subject of Spiritualism which we find in "The Times" we could give several instances. We take the first that comes to hand and present the following from an article which appeared in "The Times" in March, 1914, following an account (March 18th) of a lady possessing a curious sensitiveness to the presence of spiders—a kind of "sixth sense." We give a quotation from the article here, without further comment:—

The primitive instincts no longer avail for the dwellers in cities, and thus very often the rare recurrence of them is termed "superstition." The signs and warnings of dreams, for example, which rest on the long tradition sublimely enshrined in Scripture would seem to be confirmed rather than to be explained by science which has not repudiated psychic research. The spiritual influence which in life is known as sympathy may well persevere beyond the grave, and those who deride the very notion ought logically to disbelieve in a soul.

WHAT THE CHURCHES CAN LEARN FROM SPIRITUALISM and PSYCHICAL RESEARCH.

8.—By the REV. ELLIS G. ROBERTS, M.A., Vicar of Alberbury, Salop.

Resolution 57—Official Report of Bishops' Conference held at Lambeth Palace, July 5th to August 7th, 1920

"The Conference, while prepared to expect and welcome new light from psychical research upon the powers and processes of the spirit of man, urges strongly that a larger place should be given in the teaching of the Church to the explanation of the true grounds of Christian belief in eternal life, and in immortality, and of the true content of belief in the Communion of Saints as involving real fellowship with the departed through the love of God in Christ Jesus."

PART I.

"They went astray in the wilderness out of the way: and found no city to dwell in."—Psalm cvii., 4.



REV. ELLIS G. ROBERTS,
M.A.,
Vicar of Alberbury, Salop.

"Will Spiritualism lead men to Christianity?" This is in effect the question asked by the Bishop of Chelmsford. The question is comprehensive, and I shall not attempt to answer it in general terms. I shall adduce certain facts known to me through my individual experience. But individuals are members of a genus, and I believe that the genus to which I belong is a fairly large one. Further, I believe that its moral and intellectual weight entitles it to consideration. Psychical Research, many years ago, set me on the path towards a belief in God and in Christ. It has for years been my chief study, and the more I learn the more I am drawn back to the beliefs which once I abandoned in despair. My present attitude

towards the creeds differs little, if it differs at all, from that of the Bishop himself. I am quite willing to accept the teaching of the Church as to the Virgin Birth, and with sheer honest, personal conviction, strengthened by personally acquired evidence, I preach her doctrine of the life of the world to come. How many professors of theology can say the same?

Yet during those priceless years in which the foundation of a career is laid I was a wanderer in the barren field of doubt, hemmed in by the iron wall of materialism. The problem ever before me may be stated simply enough. Is there any spiritual world? It may be resolved into a still narrower issue: Is human survival a fact? The discoveries of Science—as they were represented to me—seemed to point to a negative answer. Philosophy on the whole seemed to incline the other way, but I had no one to guide me through the dizzying mazes of Metaphysics. In my early days I knew nothing of Martineau. And so, on the all-important problem of existence, I could attain no firm conviction. More than ten years I went astray in the weary wilderness of agnosticism.

Probably, as a school-boy and an undergraduate, I was a little in advance of my time. Most of my contemporaries at College gave such matters never a thought, and looked upon taking orders as a matter of course. But there were some who shared my difficulties, and be it noted that these were morally and intellectually among the best men at Oxford. Their difficulties then were those of the exception rather than the rule. Now they are those of the rule, not of the exception.

The tremendous obstacles to belief are now realised not simply by sceptical minds such as my own, but by the ordinary man and woman of moderate honesty and ability. The whole foundation of their faith has been shattered, and they know not whither to turn. Their fathers used to look to the Bible as the infallible Word of God. What a contrast now! A friend of mine engaged on the staff of the National Mission asked some Birmingham factory-girls to attend a Bible reading. They bade him keep his fairy tales for his babies. What wonder? Clerical Professors have long assured us that the Old Testament is largely a tissue of folklore, and now they blandly state that they can no longer accept the historical veracity of the Gospels. And members of Convocation wonder why men do not come to Church!

Psychical Research, as represented by its pioneers, showed me the way out of my difficulties. It made a breach in the iron wall of Materialism, and through that breach I forced my way. That was over thirty years ago. At that time I knew nothing of Spiritualism; I was acquainted only with spontaneous phenomena, but of these I had some personal experience. The evidence before me was comparatively

scanty, but it was good; it afforded a starting-point for further investigation, and pursuing my path I was led to the conclusion that the old beliefs were substantially true.

Psychical Research and Spiritualism in the present day supply a mass of evidence which is overwhelming. This evidence is within the reach of anyone who honestly seeks it. The number of those who have personally assured themselves of the survival of their friends is increasing day by day. The minority of to-day will be a majority in no long time.

The case of the Church at this moment is painfully simple. She represents now but a trifling proportion of the nation, and that remnant is rapidly decreasing. At the present rate it will vanish within this generation. This state of affairs is very largely due to the moral weakness and the blundering policy of the Church herself. But there is another and a no less serious factor in the problem. Mankind in the past was, to a very great extent indeed, willing to take for granted the preamble of all religions. In modern times it demands that this preamble should itself be proved.

The Church should frankly and gratefully accept the New Knowledge. Among certain of her ablest thinkers there seems an inclination to do so. But in other and very influential circles there still lingers the haughty spirit that goes before a fall, and I lay before these confident clerics a true story and a moral.

Joachim Murat on the evening of the day when he was made prisoner, after his mad attempt to regain the kingdoms he had lost, entertained his captors with a discussion of the terms of peace he was ready to accept. The Sicilies were to go to one, Calabria to another, and so on. His discourse was cut short by the entrance of an officer who bade him prepare to be shot at dawn. When I read the speeches of certain Churchmen in high places, this tragic old story often comes to my mind. I have heard an Archbishop hold forth in much the same spirit as Murat. And so far as his Church is concerned the sequel has also been much the same.

Will Spiritualists, as distinct from Spiritualism, come to the aid of the Church? That is another question, and a very grave one. It requires separate treatment.

(To be continued.)

THE REV. ELLIS G. ROBERTS, M.A.: A BIOGRAPHICAL NOTE

The Rev. Ellis Gregory Roberts is a son of the late Canon Ellis Roberts, known to Welsh literati as Elis Wyn o Wyrfa, and claims descent from the same family as Elis Wyn of Glasynys, a famous writer in the days of Queen Anne, and known to many English readers as author of "The Sleeping Bard." The psychic gifts of Elis Wyn of Glasynys have come down to many of his descendants together with those of music and athletics. They are found in the members of the present generation. A remarkable experience of the Rev. E. G. Roberts is related in the second edition of Mr. Tweedale's admirable "Man's Survival After Death" (p. 212). Owing to weakening sight Mr. Roberts had discontinued controversial writing, in which he at one time took a considerable part as an advocate of Church Reform. Though conversant with psychic matters for a quarter of a century he had not attained conviction on the subject of Spiritualism when "Raymond" appeared. He had waited to see what the other side had to say. The offensive and inane attacks upon Sir Oliver Lodge outraged his passion for clean fighting as much as his keen logical instincts and brought the old warrior into the ring once more with results disastrous to the critics of Spiritualism.

OUR CHRISTMAS NUMBER.

The Christmas Number of "Light" dated December 25th will be on sale at all bookstalls and newsagents on Thursday, December 23rd. With this number our much-discussed cover will appear in the form in which we originally intended to produce it, namely, in two colours. There will be many special articles of a seasonable character, and we advise all readers of "Light" to place their orders for the Christmas Number with their newsagent at once as we anticipate a big demand for it.

Owing to the expensive character of this production we are only printing a sufficient quantity to supply orders.

THE LAST JUDGMENT.

ADVENT ADDRESS by DR. ELLIS T. POWELL (late Editor of the *Financial News*).

STRIKING TREATMENT OF A DIFFICULT THEME.



ELLIS T. POWELL,
LL.B., D.Sc
Author of several works
on Psychic Science.

On the evening of December 16th, Dr. Ellis Powell delivered the last of the series of Advent addresses which he has been giving at St. Jude-on-the-Hill, Hampstead Garden Suburb (the Rev. Basil G. Bourchier, Vicar). The subject of the final address was "The Last Judgment."

In the first of these addresses (said Dr. Powell) I ventured to conjecture that the "sleep" of death, to which so many sacred and profane writers allude, was really the indescribably peaceful awakening into the wider selfhood of the next plane of existence. In the second address I endeavoured to suggest what the wider selfhood might signify. To this wider consciousness, we thought, the narrower earthly consciousness would be quite transparent, so that the man would see right through

himself. He would know what he really was, having no longer the capacity to deceive himself or others as to his real character.

In this life our bodies are clothed and our souls are masked. Both coverings are necessary. If all our thoughts, designs and passions were palpable to our fellow men, the clash of interest and feeling would make the world uninhabitable. Moreover, there are many thoughts which are far too sacred for public display. The essential thing is that the internal life be consistent with the external profession, or the man is a hypocrite. But if he take hold upon the internal sanctities, and their fruit appear in his external life, then his memory, as the years go on, will become a fragrant storeroom, a book whose pages will be filled with grateful and sacred reminiscence. Conversely, if the external life, the cover of the book, be fair, while its pages are sullied with sensuality and hate and evil, the memory will be a repository of corruption, the whited sepulchre of the offspring of a degraded mind.

And so the life will go on to its end. If it be well directed, the pages of the book will exhibit more and more the record of a right and true self. The lower self will be made, in St. Paul's words, to die daily as a result of the utter repudiation of its propensities by the higher self. Even in its earthly environment the higher self will have been able to judge and condemn the lower, up to a point. The book—the inner life—will be consistent with its cover—the outer life which is visible to the world. But if the conditions are reversed—if the cover is clean and the inside filthy—then the higher self will be disheartened and gradually stilled, so far as this life is concerned, by the lower. The volume of the life will just present a decent cover to the world, but the inside will be utterly repulsive. And of course there may be cases where utter shamelessness will present a book with a cover as foul as the pages, because almost all moral sense is gone. Whichever be the case, an examination of the great storeroom of memory will at once decide. Its contents, be they clean or foul, are the index to the whole character and tendency of our life.

But when the wider selfhood, the broader consciousness, wakes in the next world, the deeper memory will awaken also. Occasionally it flashes out in this world, too, as when the whole of the events of a lifetime gleam brilliantly in a few seconds before the intellectual eye of a man in imminent peril of death—or as when the aged remember, with amazing exactness, events of their childhood which in their prime they had utterly forgotten. The wider consciousness will view the narrower, untrammelled by the affections, the perversions, the bias, of this mortal life. Appearance will no longer differ from reality, but both will be the same, even to the eye of each individual spirit. The books of memory will be opened, and by them every soul will be brought to stand before the tribunal which they themselves will constitute. There can (as Morris Stewart, to whom I am greatly indebted, has pointed out) be no debate and no dispute. When those books are opened each man will be a book to himself. In its pages he will, with his own eyes see the verdict written, and know it to be just. He will, if one may say it with the profoundest reverence, automatically stand before the judgment seat of God; and in a very real sense he will pronounce the sentence upon himself.

For if he has gradually destroyed the power of the lower self, and cultivated the powers of the higher, the opening of the book of memory to the gaze of a wider consciousness will evidence the harvest of his struggles. The fight may have been hard and long. There will be blank pages in the

book where repentance has wiped out a record which once was there. All existence is dependent on the thought of God. He thinks the world, and you, and me, and thereby sustains us in existence. If He were to forget, then the world and you and I would drop into nothingness. And when He declares that He will remember no more the sins of which we repent, He means that they are erased from existence as if they had never been. They will be the blank pages when the books are opened. But if, in the absence of repentance, there has been no erasure, the record will be there; and the wider and higher consciousness of the individual, looking upon it, will pronounce his own condemnation. "Depart, ye cursed self" will be the automatic verdict of the higher selfhood, at once anticipating and affirming the fiat from the highest of all tribunals.

In that tribunal there must be such elements as majesty—for its inexorable and unerring justice will come home to every individual: of surprise, for to many the very existence of the higher selfhood, the wider consciousness, will have been unknown: of suddenness, for the revelation will be like a bolt from the blue: of apprehension and of terror, for the unmasked soul, which had hoped to conceal its wickedness for ever, will suddenly realise the depth of its guilt: and, on the other hand, of joy, for the just man, the man who has utilised the grace of God to make clean pages in his book, will see the near reward of his struggles and endeavours. And these elements of majesty, surprise, suddenness, apprehension, terror, and contrasted joy, are all to be found in the New Testament pictures of the advent, which prefigure the judgment. In one picture it is compared to a raging flood which sweeps houses from its path: in another to the time of harvest: in another to the sudden return of the master from foreign travel, surprising the neglectful and self-indulgent servant in the midst of his excesses: in another to the coming of Noah's deluge, or the tempest of fire and brimstone which overwhelmed Sodom and Gomorrah: and again to a marriage feast, with one guest flung out of the banquet hall because he is unfitly clothed. All these, I believe, are intended to present to our mind, under the guise of physical phenomena, some idea of sublime spiritual episodes, which are above and beyond our experience, and can only be brought within our partial comprehension by the use of striking oriental metaphor.

But here and there the very vividness of metaphor leads to some misapprehension. Take the word "judgment" itself. To us the word calls up the image of a highly ceremonial act, conducted in accordance with rigid forms, some of them, at all events, hampering the true course of justice, and all directed to pronouncing an external verdict upon the conduct of the man who stands before the tribunal. But in the New Testament all the words which are used to denominate judgment have in them the idea of separation, sundering, selection, by a decision depending upon a balance of merits and demerits. We speak of a "crisis" in an illness or a life, because at that moment the balance may incline either way, and by its inclination the whole future will be determined. Now, "crisis" is the very word written by the evangelists for judgment, and is the very word which must often have fallen from the lips of Christ Himself; at all events, whenever He spoke in Greek, and doubtless He did at times. And surely "crisis" is more aptly represented by the idea of the loftier selfhood, under Divine guidance, enunciating its verdict upon the lower, than laying too much stress upon supposedly forensic elements of the Last Tribunal, as we are apt to do; and yet at the same time it is as true to such sublime passages as that in which we are told that "before Him shall be gathered all nations, and He shall separate them one from another as the shepherd separateth the sheep from the goats." That is to say, the divinely-aided judgment of the higher consciousness will place each man in a next-world relationship completely consistent with the spiritual capacity which he has developed, and the spiritual record which he has made for himself in this terrestrial life. In St. Paul's words, "each one will receive the things done in the body, according to what he hath done, whether it be good or bad. God shall discriminate between the secret things of men, as my gospel holds, through Jesus Christ."

One last thought. Surely it is plain that the more advanced the process of spiritual refinement, the more complete will be the verdict of the higher self upon the lower. Its powers will be greater, its insight deeper. But in so far as these qualities excel in it, they will increase its capacity of greater approach to the Head of the Church Himself. The Greek word *parousia*, and the Latin *adventus*, have both been theologically translated and interpreted as meaning the "coming" of Christ. But while *adventus* does mean coming, the original Greek word *parousia* means much more. Its essential significance is "being by the side": so that the *parousia* of Christ to the individual soul would mean His being by the side of that soul. He would have manifested Himself to its finer senses; or, again, in St. Paul's words, "He will have transformed the body that belongs to our low estate [that is, our limited consciousness] till it resembles the body of His glory [that is, moves a stage

nearer to the perfection represented by His all-embracing consciousness] and "bears the image of the Heavenly." That, surely, would create a sense of His "being by," which would transcend all our terrestrial experiences, no matter how exalted they might have been.

Even thus does our advancing psychic knowledge establish more firmly than ever the impregnable truths which are the essential basis of New Testament teaching. The materialism of the last century, once regarded as so grim a phenomenon, so full of menace to true religion, is seen to have been but a ripple on the surface of the age, its traces now all but indistinguishable. And now, from every quarter, scientific confirmation is converging upon the ancient faith, and lighting it up, if one may reverently say so, with a new and splendid radiance—for assuredly the better we know the divine policy, the more will the spell of a profound admiration be cast upon us. May it be given to you and to me so to write upon the pages of the terrestrial consciousness that we need not blush or shrink when the books are opened to the higher selfhood and to the Judge of all things. May it rather be ours to look with serene confidence beyond the Judgment to the time when the piercing eye of the Spirit, in the words of Isaiah, shall see the King in His beauty, and behold the Law of Magnificent Distances!

FOR THE PEACE OF IRELAND.

A PLEA FROM THE ANCIENT CHURCH.

By G. R. DENNIS.

[We are careful in the matter of Spirit Messages, knowing the evidential difficulties. But the tone and substance of the communication printed below is of a character that justifies publicity, waiving the question as to whether it actually proceeded from the source mentioned. We have the utmost confidence in the contributor who forwards the communication.—ED. LIGHT.]

On October 12th, when three friends were conversing together on the subject of the holy spots in England, where sacred relics are believed to be hidden, and especially on St. Martin's, Canterbury, one of the three, who has the gift of clairvoyance and clairaudience, saw the figure of a priest standing in the room, with his hand raised in the attitude of blessing. At the same time she received the name of "Peter," and was impressed that he was connected with St. Augustine and with St. Martin's. Reference to a history of the period revealed the fact that, on coming to Canterbury, Augustine was accompanied by Lawrence, afterwards Archbishop, and Peter, first Abbot of St. Augustine's Monastery.

On November 27th, the same friends being together, Peter again appeared to the clairvoyant and endeavoured to give her some message with reference to the state of Ireland. Two days later she was awakened at 5 a.m., and told to write quickly, when the following message was given.

It may be of interest to add that the three friends are the author of "The Silent Voice," and her husband, and the author of "Christ in You," the last-named being the recipient of the present message.

Monday, November 29th, 1920.

From Peter, Abbot with St. Augustine.

The message I tried to convey to you three on Saturday is of the utmost importance. I have come at some cost again to talk to you. I shall have to impress you with my thoughts, as my language is not as your modern English. The Latin is still the purest form of speech for the conveyance of spiritual truths. It gives the sound which can best appeal to the human soul, both in speech and in music.

I am now in the sphere of Ideas. The real You, at such moments as the present, can contact with us in a deeper sense than if we spoke together on the physical plane, an exceedingly slow and clumsy method at its best. There is much to explain about all these laws; this, however, is not my present intention. I was certainly present at our brother's home, I, Peter the Abbot, in a finer, more subtle body seen by you. But there were others present whom you did not perceive, all full of the same desire to save Ireland. Please listen and copy carefully.

It is only the vital power of the Living Christ which can ever go to the roots of darkness and ignorance. When He approaches these things cease to exist. Ireland is to us as a flashing jewel of great glory. She can only be understood by you when she is regarded as an entirely separate star of radiance, and not as a diffused light from another star. She will blend her rays of light with all, but she will ever keep the central flame in the soul of her people. There are great Saints of Ireland here, who have laboured, and do still labour and love their great country. Ireland is precious and beautiful in their sight. Lend us your aid that together we may raise the soul of her people that they may dwell in the freedom of Truth and Brotherhood. They will one day enrich the world; they have much to give. There are still great spiritual seers in Ireland, leaders and teachers, both within our Church and without.

This appeal is now really made from us to those in Scotland, England and Ireland, to combine in the name of the Trinity, holding aloft the Cross in heart and mind. *By this you will prevail.* We suggest that you have a religious cam-

paign, inviting all Christians to co-operate with perpetual prayer, night and day, with the Retreats in each of the three countries given over to concentrated devotion and prayer for the re-instatement of Peace and Harmony. Each of these countries will have to make great sacrifices, for if you do not love mercy, do justly and walk humbly with your God, you cannot do this great work.

(How can we three really help in such a great matter?)

Look back at past history, recall to the memory the great work which has been done for Life itself, by movements which had their rise apparently in even a single person. Look higher; see the suffering, lonely Christ, and in His Name and by His living power you shall prevail.

We have watched the Christian Church from its inception through the long development, and we see its undying splendour and power through all the mists, and in spite of clouds upon its altars in the present hour. Do not fail her in this time of deep need. Fill your prayers with love for Ireland; there is yet time. The secular arm has failed, and will fail again without the Christ Spirit. Politicians are scattering the sheep of the fold. Christians must gather them in. We feel their tears and the blood of the slain cries aloud.

If this word of ours can touch right sources, we will encompass with power and blessing each and every co-operator. We come in the name of the Lord Christ Jesus, my brother. The whole Church here is united to help in this matter, as it will in due course affect the whole of Christendom. There are no divisions here. God calls together the elect of every nation to form the body of His Church. Some of the greatest Saints are unknown to you, and alas, unknown to the Churches of earth.

I will now show you that it is a voice separate from your mind that speaks through you.

(A vision followed, lasting about two minutes. The Abbot was seen going through some parts of what he described as the Ambrosian Rite, very sacred and full of power.)

The Christian Church should study Origen, and also read much from the Saints and Mystics, especially the holy St. John's Gospel. It is there you will find the hidden jewel which Christ conveyed to the beloved Apostle, which will later emerge as the refined essential teaching of Christ.

(Are there any more books of the Bible?)

Yes, there are still in existence hidden manuscripts, containing the inner illumination. Not yet! not yet!

You have this definite work for Ireland which will mean greater light for all. It should be started without delay.

(Is it not possible for you on that side, by the power of Christ, to do this better than we could?)

Yes, I hear you. But Christ works through individuals to help the physical plane. Only in this way will the Kingdom come in heart and life on the earth, each of you faithful in that which is least. It is not so here on the spiritual plane. We dwell in an atmosphere radiant with light and power, but you are dealing with duller perceptions, dense conditions needing the human voice, touch and pure love. Only by these apparently clumsy methods can the earth be lifted, but the consequences are far-reaching. You do not see the result of your striving until afterwards. It is all worth while. Keep your faith in God, and leave results.

There are many who will heed this message. Tell your friends to trust the Lord Christ Jesus in this matter, the same yesterday, to-day and for ever. Set apart time for prayer. Tell all who long for true Brotherhood to pray for Ireland. You will not have the true League of Nations until this is set afoot.

+ PETER.

The Name, the Word of Power! *By this prevail.*

SPIRITS ABOUT US,

Faith is a higher faculty than Reason,
Though of the brightest power of revelation,
As the snow-headed mountain rises o'er
The lightning, and applies itself to Heaven.
We know in day-time there are stars about us
Just as at night, and name them what and where,
By sight of science; so by Faith we know,
Although we may not see them till our night,
That spirits are about us; and believe
That to a spirit's eye all Heaven may be
As full of angels as a beam of light
Of motes. As spiritual it shows all
Classes of life, perhaps, above our Kind,
Known to tradition, reason, or God's word,
Whose bright foundations are the heights of Heaven.

—BAILEY'S "Festus."

THE L.S.A. MEMORIAL ENDOWMENT FUND.—The Council of the London Spiritualist Alliance acknowledge with thanks the following donation:—Mrs. Muriel Smith, £5.

MRS. CLAUD SCOTT'S mystical pictures have attracted so much attention that many will find interest in the announcement in our advertisement columns that one of the pictures, ("A Little Child Shall Lead Them") has been reproduced in soap as a Christmas card, and that coloured reproductions of others are also on sale at this office or of the artist, 51a, Marles-road, London, W.8.

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6, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON,
W.C.1. Tel: Museum 5106.

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to the Manager. Cheques and Postal Orders should be made payable to "LIGHT."

Subscription Rates.—Twelve months, 22/-; six months, 11/-. Payments must be made in advance.

All applications for advertisements must be made to J. H. GORING, Graham House, Tudor Street, London, E.C.4. Tel: 13124 Central.

SAINTLINESS AND SANITY.

There have been eccentric saints, just as there have been erratic mystics and "mad poets," fanatical prophets and crazy seers. But in no case, whether it be saints or other supposed recipients of a divine influx, has the departure from the normal been anything but a defect. Holiness is primarily "Wholeness," or health, and the deeper vision, if it goes not with intelligent direction and clearness of perception, is a doubtful gift.

There are saintly souls on earth to-day, and we have been privileged to meet some of them, and to observe with pleasure that side by side with beauty of character they showed plenty of practical good sense. Some of them were men and women of affairs, administrators, organisers, with fine executive ability. That is to say, they were well-rounded characters, showing no lopsided development. They were, in short, well-balanced, and that seems to us to be the ideal state in human evolution.

It is a pity that the current idea of what constitutes saintliness should have taken the grotesque shape of a man or woman whose character and conduct are thrown out of gear by the possession or reputed possession of some spiritual quality. It has been the fashion to excuse any divergences from normal behaviour in such cases by the theory that the saintly person was in some way superior to the codes which regulate ordinary humanity. It was a flimsy excuse, at best. Irregularity of conduct cannot be condoned on such a ground.

Some of the shrewder Churchmen of the past were well aware of this. We recall the story of the Cardinal who, centuries ago, was sent by the Pope to investigate the case of a nun who was regarded by those about her as a pattern of grace and holiness. This Cardinal, on his arrival at the convent, desired the saintly nun to assist him in removing his riding boots, a request which the lady received with disdain, declining to perform so menial a task. The test was an effective one. "You need be under no concern about your saint," said the Cardinal later to her superiors. "She is no saint. She has no humility."

These probing methods soon bring out the essential qualities which constitute sainthood. We are not pleading that the saint shall be quite free from human infirmities or at any rate those little idiosyncrasies that make up human personality. But those deviations from the absolute straight line (which is as impossible in humanity as in Nature) should not be excessive. The saint should be a person of sound mind as well as fineness of spirit. In fact, to us the two things go together. Sound bodies we cannot, of course, demand in the present conditions, where most of us are handicapped by defects of physical heredity. The mind is the first to make response to interior spiritual growth. The body in due time—centuries it may be—will follow suit. Matter is still wanting in ductility, although it is far more tractable to-day than in the past.

We plead for level-headedness as an essential quality of saintliness. The fanatic, whatever spiritual powers he may possess, is no proper candidate for canonisation. The saint should have the elements well mixed in him. He should be finely human as well as beautifully divine.

It is not a new idea. Many of the great saints and seers of the past were not merely spiritual enthusiasts; they were sane and sweet and well-balanced characters.

We think of Saint Joan of Arc, who led armies, and who could stand before her judges and baffle by her clear perceptions all the tricks and traps of cunning enemies to entrap her in her speech. But we think most of all of the scanty records we have of the life of Jesus, whose character showed throughout those examples of good sense in worldly affairs that every aspiring saint should follow. We hold Reason to be a guiding light in all human affairs. The saintly man should be a reasonable man. He may—he must—be simple. But he must not be a simpleton. He must be a doer as well as a dreamer, his love of truth being shown not only in devotion to the ideal but in the commonest work in which he is engaged—even if it be only in laying one brick *truly* upon another.

A BRITISH LINK WITH ST. PAUL.

Those who are well-grounded in the essentials of Spiritualism are aware of its identity with the faith of the early Christian Church. We found especial interest in the following which we take from "A Book of the Severn," by A. G. Bradley, showing a curious link between Gloucester and the apostle St. Paul. We doubt not that many of our readers who study the history of the Early Church will share that interest:—

In the first serious Roman invasion of Britain, A.D. 43, Plautius, the Roman general, despatched by the Emperor Claudius, seems to have found a British fortified town on the present site of Gloucester, known by the natives as *Caer Glaw*, or freely interpreted, the "fair city." Here he founded a Roman station, which under the name of *Glevum* became a permanent base of Roman power. Plautius and one of his officers married British ladies of the district who appear to have been Christians. For Tacitus states that the General's wife, when he brought her to Rome, was brought to trial for professing that faith. Claudia, a relative of Caratacus, married the Roman officer Pudens, and they had a son named Linus. In later years all three were in Rome, and, curiously enough, were members of St. Paul's intimate circle. In the fourth chapter of the Epistle to Timothy, these three Gloucester worthies are particularly alluded to, "Eubulus greeteth thee, and Pudens, and Claudia, and Linus, and all the brethren." They are also mentioned by the contemporary poet Martial. It seems rather disconcerting to the generally accepted chronology of the Ancient British Church to find Christians on the Severn a few years after the death of Christ. But three such widely sundered authorities as Tacitus, St. Paul, and Martial, can hardly have entered into a conspiracy to delude posterity by references of trifling import to themselves, but perplexingly significant to latter day Englishmen.

PSYCHO-ANALYSIS AND ITS PERILS.

We see that some of our contemporaries are busy with this subject. That the knowledge of it shown is often superficial or otherwise defective is not the fault of the journalist. He may have a thorough mastery of his profession, but to expect him to have an exhaustive knowledge of every subject on which he is required to write would be absurd.

Psycho-analysis has its uses in skilled and trustworthy hands. It exposes the source of many mysterious disorders which cloud the minds of their victims and sometimes result in bodily diseases, and thereby opens the way to cures. This much is established. But as a popular craze followed by the credulous it opens wide the gates to grave abuses. Quite naturally it becomes the happy hunting-ground of sharpers and quacks, who batten joyfully upon the ignorant and foolish. Just the same can be said of every other class of activity, from religious movements down to the humblest forms of commerce.

Apart from this, however, psycho-analysis, as we see it, even when pursued by sincere persons, has a certain morbid tendency. The study of disease is a necessary, but not a healthy study. And a strong interest in disease for its own sake, especially when it takes the form of a "craze" is a symptom of a depraved and unwholesome mind.

Let us make it clear at this point that Spiritualism is no more associated with psycho-analysis than is Materialism, and is not for a moment to be confounded with it. Spiritualism stands for a large fundamental principle. Psycho-analysis is a branch of mental medicine.

"LIGHT" DEVELOPMENT FUND.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the following sums:—

	£	s.	d.
Amount previously acknowledged	55	7	0
M. Nissen	35	0	0
Mrs. Montgomery Irvine	0	6	0
	£90	13	0

FROM THE LIGHTHOUSE WINDOW.

Sir Arthur Conan Doyle, as reported in Australian files to hand, was recently entertained by the Federal Ministry at luncheon at Parliament House, Melbourne. In Adelaide, where he delivered four lectures, he lunched with Sir Archibald Weigall, the Governor.

At the last meeting of the Society for Psychical Research, on December 9th, the report of the committee of the Society which had investigated the phenomena occurring with the famous French medium, Eva C., was presented. Neither a positive nor negative conclusion was expressed, owing, it was stated, to the short period available for sittings and the scantiness of the phenomena. In a subsequent discussion it was suggested that Mr. Maskelyne might be asked if he could not produce something quite as good as Eva C. under similar conditions. Sir Oliver Lodge appealed to the Society not to stultify itself by continuing to make fraud so prominent an object of its attention.

We regret to hear that Mr. Peter Galloway, the President of the Glasgow Association, has been ill, but we are glad to learn that he is making satisfactory progress towards recovery.

We have received a visit from Mr. R. H. Yates, of Huddersfield, in connection with the business of the Spiritualists' National Union, of which he is so active an officer. Mr. Yates is as vigorous and efficient as ever, giving an impression of striking energy and devotion to the cause he serves. His powers of physical endurance are to be envied, perhaps, by some of us; but his loyalty to duty is an example to be followed.

Dr. Ellis Powell, in his last article in the "National News," in relating some incidents which have been communicated to him, says:—"Séances by the thousand are being held in private families nowadays. Nearly every family includes at least one person who has mediumistic powers of one kind or another, but the facts and the experiences seldom come into the public eye, because they are, as a rule, too sacred for open recital. But knowledge of a great many of these episodes comes to me, sometimes in confidence and sometimes with permission to tell the story, if I see fit, and am satisfied of its genuineness." It is a good sign that people are now more courageous in this respect than in the days gone by.

The "Two Worlds," in a leading article devoted to the work of Spiritualist Societies, writes:—"We receive many complaints from strangers who visit Societies in search of knowledge concerning the undignified, ungrammatical and illiterate piffle which is often characterised by the name of an 'address.' Some of this stuff contains neither argument nor appeal, but is a disgusting abuse of our wonderful language. This is due in many cases to the fact that some person is engaged who is a capable clairvoyant, and because he or she is there, an 'address' is expected from them. We suggest that it would be far better to secure someone who can intelligently read, to read a passage from a standard work on Spiritualism, and let the medium do with credit the thing he can do. Better no address at all than one which disgusts folk and drives them away—perhaps never to return."

In the same article the Editor touches on another point of importance. He says:—"One other activity should claim the attention of a well directed Society, i.e., the tabulation of evidence. Many times, when engaged in debate, we have felt humiliated at having to secure records of phenomena from writers who at the best are only on the fringe of our Movement, when we know that far better evidences have been produced in the very town in which we stood. They, however, have never been recorded, and have after a few months become mere hearsay. How strong would be the position of the debater who could collect the records of the local society and boldly say, 'These things happened here in your midst—the witnesses are present, and are prepared to corroborate the facts.' Cannot Societies establish a 'records department' for faithfully recording the evidences given in their own Societies, vouched for by the signatures of the witnesses?"

"Week by week" (continues our contemporary) "tests are given of wonderful evidential value; they create an hour's enthusiasm, and are then forgotten. They should be recorded at once. Every day's delay gives scope for loss of memory and for imagination and exaggeration to do their work. A testimony meeting monthly or a scribe at the select circles above mentioned, would provide every Society in a year or two with a solid mass of evidence, which, for local purposes, would be overwhelming."

Mr. George A. Wade, in a contribution to the "Evening News" (December 8th), entitled "Wonderful Fairy Stories," discussing Sir A. Conan Doyle's recent article in the "Strand," says, "Experiences which have come within my own knowledge may help to throw a little light on this question as to whether there are real fairies, actual elves and gnomes, yet to be met with in the dales of Yorkshire, where the photographs are asserted to have been taken."

Mr. Wade adds, "Whilst spending a day last year with my friend Mr. Halliwell Sutcliffe, the well-known novelist, who lives in that district, he told me, to my intense surprise, that he personally knew a schoolmaster not far from his home who had again and again insisted that he had seen, talked with, and had played with real fairies in some meadows not far away! The novelist mentioned this to me as an actual curious fact, for which he himself had no explanation. But he said that the man was one whose education, personality, and character made him worthy of credence—a man not likely to harbour a delusion or to wish to deceive others."

Mr. Wade gives further particulars of trustworthy moorland people in Yorkshire whose belief in fairies was unshakable, and who persisted against all contradiction that they themselves had many times seen pixies at certain favoured spots in Upper Airedale and Wharfedale.

Lt.-Col. Hardwick delivered an interesting address on December 10th before the members of the Marylebone Society, in which he gave a convincing reply to materialists. Mr. George Craze presided, and at the close of the address there was a discussion on the points raised by the speaker.

Recently Mr. George Bean, a fitter at Chatham Dockyard, who lives at Gillingham, Kent, dreamt that he saw his 17-years-old son dead, and afterwards tried to persuade him not to start on a motor-cycle ride. But the youth started, and near Sittingbourne was killed in a collision. Mr. Bean (says the "Daily Mail") dreamt two years ago that his daughter was dead, and nine days later she died from pneumonia.

By the death of Mrs. C. T. Eves, of Cheltenham, LIGHT loses an old subscriber, who has been deeply interested in psychic subjects for very many years. She was related to the late Dr. Stanhope Speer and Mrs. Speer, and took part in the séances held at Hampstead with the Rev. Stainton Moses ("M.A. (Oxon)").

As was only to be expected, Sir Arthur Conan Doyle is meeting with some opposition from churchmen in Australia. The Rev. Canon Hughes, preaching at St. Paul's Cathedral, Melbourne, denied the truth of the spiritualistic doctrines. At the same time he admitted that to certain men Spiritualism had brought a solid conviction, and certainly anything that delivered men from the paralysis of agnosticism concerning a future life, and freed their thought from the deadening weight of materialism must have good in it.

SPIRITUALISM NOT A CHRISTMAS GAME.

A SIGN OF THE TIMES.

We have often regretted the prevalence in some circles of introducing certain forms of the phenomena of Spiritualism as a round game for winter evenings. It is with pleasure, therefore, that we note that our contemporary, the "Daily Sketch," draws attention to this in its issue of December 11th. It says:—

Conjurors are warned against burlesquing Spiritualism this Christmas. "The magician who talks disrespectfully of mediums and pretends to raise comic spirits is unpopular in drawing-rooms this year," a member of the Magic Circle told the "Daily Sketch."

"Among a drawing-room audience there can generally be found a small percentage of people who genuinely believe in Spiritualism."

"These folk are offended when the conjuror makes the 'spirits' write humorous messages on trick slates, and while he is introducing his next trick they are liable to impress on their neighbours that the conjuror is trespassing."

"At a recent drawing-room entertainment a well-known conjuror pretended to hypnotise a young friend. Some feats were done with the pretended help of a long-deceased Greek mathematician."

"Four women in the audience were highly-offended—more especially because similar effects had been obtained at a séance which they had recently attended—but by the agency of a medium."

"Christmas-party conjurors are therefore advised to present the usual rabbit-and-saucepan trick this year, or anything else in preference to spirit tricks."

PSYCHIC PHOTOGRAPHY.

Practical and Theological Aspects of "Supernormal Pictures."

By JAMES COATES.

Third Article: Continued from page 451.



MR. JAMES COATES.
Author of "Photographing
the Invisible," etc.

It will be of interest to quote the opinions of some investigators, who have been, and are convinced, of the fact of Psychic Photography. I think it is important to do so. I am only expressing my own opinion when I say I have not so far found evidence that the spirit, i.e., discarnate person, can be photographed. But I have had abundant evidence that portraits of the departed, similar to what they were on earth, have been obtained by or through some supernormal agency.

Judge Edmonds (late Justice of the Supreme Court, 1847-51, and an ex-Senator of the State of New York), at the conclusion of his evidence, during the trial of Mr. Mumler, before Mr. Justice Dowling, New York, said: "Spiritualists reason that these photographs are the actual pictures of disembodied spirits, but they do not know."

life," could not be portraits of that lady in spirit. Certainly not from the evidence presented.

The Rev. Stainton Moses ("M.A., (Oxon)"), one time Editor of *LIGHT*, who was keenly interested in psychic photography, and had many sittings with Mr. Hudson, had no doubt about the fact of spirit photography, but did express doubts concerning its origin. Anyone reading his report of 110 photographs of Messrs. Parkes and Reeves—published in "Human Nature"—found they were largely allegorical. These could not be the greatest stretch of the imagination be called the "Photographs of Spirits." Of another batch of one hundred and twenty photographs he found evidence for the identification of forty. This was a high percentage. "M.A. (Oxon)" never had any doubt of the fact. But we do find that he did have of the then generally accepted hypothesis. Mr. Beattie, a retired practical photographer (who, with Dr. Thomson, obtained psychic figures during a number of experiments) writing in "The Spiritual Magazine," arrived at the conclusion "that the photographs produced were by spirits and not of spirits."

"M.A. (Oxon)," commenting on this, said:—"In the main, I believe this statement is correct. The great majority are photographs of some substance manipulated in some way by spirits." Further, "The actual spirit is not photographed."

Although I quoted out of chronological order the important investigations and discovery of Mr. J. Traill Taylor,



Miss Stead and the psychic extra of her father,
W. T. Stead.

NOTE ON ILLUSTRATION.

In "Seeing the Invisible," pp. 203-4, is given a full account of Miss E. W. Stead's special journey to and experiences in Crewe. From these I summarise the following: Miss Stead in writing to me said, "The photos of my father are splendid. Don't you think so? They are the finest of several pictures and a psychograph obtained during the 9th, 10th, and 11th of October, 1915, in Crewe." Miss Stead, acting on an impression, purchased plates in London and went to Crewe. She obtained three pictures of her father, in addition to herself on the plates, one an imperfect picture, and in due course two others, one of which is here reproduced. Two or three were identical save for size and position. The smaller of the two was near Miss Stead's head, and the larger one—as shown—on her breast. The halo surrounding these pictures is also identical in both, and suggests that different size models were produced to give these clearly defined supernormal portraits. I need not describe the religious ceremony which characterise all photo-séances held in Crewe. At one of these sittings, Mr. and Mrs. Henry Walker were present as well as Miss Stead, Mr. Hope and Mrs. Buxton. The sittings in which these remarkable photographs and the psychograph were obtained were held under satisfactory conditions.

Neither Miss Stead nor those who knew Mr. W. T. Stead intimately ever saw similar portraits of her father. In an emphatic sentence in her letter to me she says:—

"If anyone can give me faked photographs of my father—under the same conditions as those were produced—I shall be pleased to give them the opportunity."

Miss Stead still carries on in London the valuable work of "The W. T. Stead Bureau and Library," which her noble father brought into being many years ago as "Julia's Bureau."

Judge Edmonds testified at the trial to having obtained pictures, or portraits, of departed persons. Fifty-nine years ago psychic photography was in its infancy, and now, as well as then, we are still waiting for conclusive evidence that spirits can be photographed.

Dr. Alfred Russel Wallace, who had sittings with Mr. Hudson, obtained—in addition to other psychic pictures—three differing ones of his mother. From "Miracles and Modern Spiritualism" (footnote, pp. 196, 197, and 198) I take the following:—

"I see no escape from the conclusion that some spiritual being, acquainted with mother's various aspects during life, produced these recognisable impressions on the plate."

The above is a well-thought-out deduction of a mind trained in the keenest observation. Those three portraits—not identical with any photograph taken in life of Mrs. Wallace—representing that lady in "various aspects during

it is interesting to note that the earlier investigators had their own doubts about the nature of these flat psychic figures found on negatives, but not produced by the lens. It is, however, only right to say that "M.A. (Oxon)" was, with many Spiritualists, disposed to believe "that under rare conditions the spirit itself is depicted." Again, when speaking of the photograph of his "double," he said:—

"Here is the photograph of the spirit of a living person taken in Paris while the body in which it is incarnated is in London."

On this remarkable photograph of his double he laid great emphasis, being assured of its genuineness by the invisible operators, whom he never found tripping. But granting the fact, as far as the evidence is concerned, it were just as easy to produce a portrait of the living person as of a departed one, for both must have an operation on the material—within the circle of physical phenomena.

Otherwise they could not be either produced or discerned by ordinary sense-faculty.

Mr. A. P. Sinnett, the well-known Theosophist and author, writing from 69, Jermyn-street, London, S.W., 1st September, 1910, informed me that he had a photograph done by Boursnell. It was taken under test conditions, which I need not detail. I subsequently asked Mr. Sinnett if he recognised the figure. In his reply, dated 6th September, 1910, he said:—

"I do not recognise the figure on the print I sent you, nor do I attach any importance to the circumstances when such figures appear to resemble persons known to the sitter. Entities on the Astral plane seem to have the power of impersonating others to an unlimited extent."

In the above we learn the testimony of an outstanding witness to the genuineness of the late Mr. Boursnell's mediumship, and to the Fact of Psychic Photography—but his unproved assertion about the power of entities to personate others is as absurd as the devil theory, yet not more difficult to grasp than some theories set forth by sincere persons keen to get over the difficulties presented by actual happenings in supernormal photography. There are less difficulties to deal with when we learn that Intelligences in the Invisible, operating through suitable media, produce portraits of the departed as they were on earth. So far, I have had, and every investigator has had, evidence of this.

(To be continued.)

THE WILLIAM STEAD PHOTOGRAPH.



Sitters: Miss Estelle Stead, journalist, daughter of W. T. Stead; Miss F. R. Scatterd. The psychic picture is that of Mr. William Stead, Miss Stead's brother. Photographer, Mr. William Hope.

NOTE ON ILLUSTRATION.

I am indebted to Miss Stead for the following particulars, which have been summarised by me:—Mr. William Stead's portrait was obtained in Crewe, October 21st, 1916. About nine years subsequently to his transition in December, 1907, Miss Stead purchased a packet of quarter plates in London. Arriving in Crewe, she entered the dark room, unwrapped the packet and placed the signed plates in the dark slide; afterwards carried the slide into the operating room. There she carefully examined the camera, and handed the slide to Mr. Hope, whom she carefully watched. After exposure Miss Stead rose, took the slide out, and entered the dark room, where she developed the plates, on one of which came up the negative picture of her brother. Not till after development did Mr. Hope touch the plates. The illustration produced is from a print—untouched, taken from the untouched negative.

The foregoing is a sequel to spirit direction briefly recorded: Miss Stead wrote:—

"A short time before I went to Crewe, I was sitting alone one evening in my office, after the rest had left. I suddenly felt my brother present. I asked him mentally if he would come to Crewe and be photographed. I explained to him, I felt that would be a greater proof to some than obtaining one of my father, who is so well known. I received the impression that he would be there. I kept this to myself. My friend, Miss Scatterd, thought I was anxious to get a photograph or a message from my father."

The photograph produced is the fulfilment of the psychological interview. I may add, while thoroughly identified, it is not either the same or similar to any photograph taken of Mr. William Stead in his life time. The portrait—psychically produced—bears its own testimony to the fact.

SPIRIT COMMUNICATION.

By H. W. S.

Some of the most eminent men who have written upon this subject have expressed the opinion that the best evidence of its truthfulness is to be found in the immense volume of simple incidents communicated through different mediums which have proved to be facts. I propose to relate some of my own experiences of psychic phenomena and the circumstances in which they took place.

I confess that I have, in my readings of the literature of the subject, been much puzzled over the question of the subconscious self and the extent of its action in the production of the phenomena. I cannot say that I fully understand it now—or where and when the line is to be drawn between the waking consciousness and the somnolent subconsciousness. Perhaps in the course of the relation of my experiences some contributor to *LIGHT* may help to clear away the mental fog which has beset me ever since I read Mr. F. W. H. Myers' great work, "Human Personality," where it is propounded as the "subliminal." I am glad to see that Mr. Stanley de Brath is now doing valuable work in placing this particular aspect of the phenomena before the readers of *LIGHT* in a form which they can more easily grasp and comprehend.

My first experience happened under the strangest circumstances. It was on the morning after I had laid the remains of my dear wife in the grave. Amongst the friends who came to the funeral was one who had for some time been in close touch with a lady who was alleged to possess clairvoyant powers in a marked degree. We were walking on the lawn when he suddenly asked me whether my wife gave me any message before she passed over. I thought it an ordinary question, but still felt surprised that it should be put. I asked why he put the question and he replied, "Answer me and I will tell you." I said she tried to speak to me, but the power of articulation had gone and I did not get anything. He then said, "I have brought you the message." I stood back, momentarily staggered. "You," I said, "how can you give me her message?" He then stated that the lady to whom I have referred had had a vision of my wife and received from her this message for me: "Tell my husband not to forsake the old nest." He also gave details which were matters of fact to me, but of which neither the clairvoyante nor himself nor anybody connected with them knew a scintilla.

I had on the day before the funeral countermanded directions which I had given preparatory to "forsaking the old nest." My friend and the clairvoyante were fifty miles away then, but I have felt that my wife must have become cognisant of what was passing in my mind and been so much affected by it as to send me this message.

I bestowed no special attention on the subject, but a few copies of *LIGHT* were put into my hands by my friend and I looked them through, but my interest was not excited. About two months later, in the month of June, 1905, I was at the house of this friend when the clairvoyante called. It was early in the evening, when the sun was still high. She joined in the conversation which had nothing to do with Spiritualism. Suddenly she interrupted the talk to tell me that she saw my wife standing by my side, and with her an old lady and an old gentleman. She described them. The old lady I recognised readily as my wife's mother. I did not recognise the gentleman and asked for his name. He did not give it, but held up to her view a peculiar hammer such as she had never seen before—and she described it. He said: "Tell him that and he will know." That was nonsense to me. I knew nothing from it. She then gave me a message from my wife with reference to something which she had left undone and of which I should get the particulars from her brother.

I resided at a country house which belonged to my wife near Hereford, to which I went at week-ends from Merthyr Tydfil. When I returned that week I saw my brother-in-law and asked him whether he knew of anything that had been left undone by his sister before she passed over. "Yes," he said, "she had for many years given to the Sunday School Fund at the anniversary two guineas, but this year she was ill when it came round and after her death we did not like to make any application to you for it." I told him how I came to ask him, and paid the subscription, and have continued it ever since. Then I asked him whether his father ever had a peculiar hammer, which I described as the clairvoyante had given it to me. He said: "Oh yes, and I have got the head of it now. It was a double ended wheel-tapping hammer. Father had a strong stick put into it and the end shod with an iron ring so that he could use it for a walking stick when he went up and down the line on his work as an engineer's inspector. The iron end he used to test the mortar joints of the bridge and culvert work and the hammer end he used for testing the wooden keys for the rails." The medium's veracity was established and there could have been no ferreting of my subconsciousness for these facts, as they were not there.

(To be continued.)

"The happiness of your life depends upon the quality of your thoughts."—MARCUS AURELIUS.

PSYCHICAL RESEARCH AND HUMAN SURVIVAL.

CONDUCTED BY MR. STANLEY DE BRATH, M.Inst.C.E. (late Division Officer R.E.)

Author of "Foundations of Success," "Psychic Philosophy," "Mysteries of Life," "The Science of Peace," and other works.

THE "OPEN MIND" OF SCIENCE.

DR. McDougall's S.P.R. PRESIDENTIAL ADDRESS.



MR. STANLEY DE BRATH.

phenomena do not and cannot occur. That creed is dogmatic materialism."

Physicists, Dr. McDougall considers, may display active interest without injury to the reputation of their science, but psychologists have to be more cautious. Recognising, however, the existence in the S.P.R. of a "left wing" (which presumably accepts survival of the personality), as well as the "right wing," to which Dr. McDougall proclaims his decided adherence, he concludes that this risk must be run. This is an admission of the same kind as that of the Lambeth Conference, and it is only necessary to remark:—

(1) That primary facts, whether established by physicists or by anyone else, will stand of themselves with or without psychological support; and

(2) That whether psychologists can explain them or not, they will produce, and are producing, their effect on the public mind.

The cautious attitude that the President takes up is well illustrated by the remark that

"Pandora's box has been opened, the lid has been slightly lifted, and we are bound to go on to explore its remotest corner and cranny. . . . It is conceivable to me that we may ultimately find the box to have been empty from the first, as empty as some of our dogmatic critics assert it to be. . . . But I do not anticipate this result, though I do not dread it. . . . I believe that telepathy is very nearly established for all time among the facts recognised by science, mainly by the work of this Society. . . . As regards the other main lines of enquiry of our Society, I confidently hold that nothing hitherto established by Science or Philosophy can be shown to imply that these enquiries must have a purely negative result. Our conclusions must be founded eventually upon just such collection and critical sifting of the empirical evidence as our Society has resolutely pursued for nearly forty years."

But the positive metaphysical or psychological portions of the Address are somewhat less imbued with caution than the foregoing carefully guarded admissions would tend to show. Dr. McDougall finds himself compelled to conceive our conscious mental life as the activity of a unitary being endowed with the faculties of knowing, feeling and striving. This is the ego, soul, or self. This ego is, however, the seat of more than one stream of consciousness, knowing, feeling, and striving, more than one train of mental activity, which gives rise to the phenomena of divided personalities. The Self is only the dominant member of a society, an association of similar members, and occupies a position which is compared to that of the commander-in-chief of an army. To those parts which are executing routine actions he issues no orders, but if any disharmony arises, his authority is required to restore order; he continues to suffer pain and distress until the disorder is rectified. When the control is relaxed in sleep, hypnosis or abstraction, the subordinate members, or some of them, continue to work, and then are apt to manifest their activities in the forms we have learnt to call sensory and motor automatisms. The view which is here put forward is a development of Leibnitz' theory of "monads." That great thinker, agreeing with Newton and Descartes, that all corporeal phenomena must be explained from motion, contended in his "Hypothesis Physica Nova" (1671) that "the original of this motion is a fine

aether similar to light, or rather constituting it." Substance, the ultimate reality, he conceived to be force, the universe and the individual alike to be built up of monads—simple, percipient, self-active beings—the constituent elements of all things. The constancy of force, or what we should now call the Conservation of Energy, he considered to be real; Space, Matter, and Motion to be merely phenomenal. The monads "are the very atoms of Nature," but as centres of force they have neither parts, extension, nor figure; they naturally pass into action without any aid but the absence of opposition, and as all substances are of the nature of force, they must contain something analogous to feeling and appetite. A truly remarkable anticipation of Dalton's Atomic Theory in 1805.

Dr. McDougall acknowledges his debt to Leibnitz, whose concept was made the basis of pluralistic metaphysics by Professor James Ward ("Pluralism and Theism") and refers to C. A. Richardson and H. Lotze in the same connection, also to the support of this theory by Mr. Gerald Balfour. In his own view of the theory he "assumes" that each monad of the human system retains the memory of its own activities. He also assumes that when a part of the brain is destroyed, some grave disorder of the functional relations with some of the subordinates to the Ego must ensue, so that the self can no longer command their memories, which are practically lost to it, and that "if this is true of the destruction of any one part of the brain, we may infer that it would be true also in the event of the destruction of all its parts. Whether there would then remain to me any capacity for sensory experience and sensorial imagination seems to me an obscure question that must be left open at the present time." In support of the view taken he refers to the researches of Dr. Henry Head, published in recent volumes of "Brain." These researches seem to have shown that, when certain sensory areas are destroyed, leaving intact the basal ganglia of the brain, the patient does not lose altogether the capacities of sensory experience with which the destroyed areas are concerned. Rather he retains the capacities for the corresponding qualities of sensation; but these sensory experiences are now of a crude, undiscriminating kind.

With reference to the palmary question of survival, Dr. McDougall says: "I, if I survive the dissolution of my bodily organism, shall, by our hypothesis, retain only those functions which I have not delegated but have developed by active exercise, and those memories which are most truly mine, the memories of my own activities. . . . Further, it would seem to follow that, just as in this life I live effectively and fully only by actively participating in the life of an intimately organised society of like members, so hereafter can I hope to live richly and satisfactorily only by entering into and playing an active part as a member of some other society which will demand my faithful co-operation and service." With the latter sentence Spiritualists will find themselves in accord, if it means co-operation with other sentient beings; though they are likely to take refuge from recondite metaphysical speculation in the far simpler facts with which they are familiar; facts that show, apart from all psychological theories, actions which are so closely parallel with human incarnate mind as to leave no reasonable doubt of its survival.

After all, it is on facts that we rely. When a materialised form presents the well-known features, or automatism reproduces the signature and handwriting of a deceased friend, no psychological theories whatsoever will shake the plain man's conviction that this friend has played a definite part in the manifestation. Recent observers, too, have gone much further than Dr. Head in stating that excision of considerable portions of the brain has not been followed by any perceptible psychological diminution. An abstract of such cases will be found in the October Bulletin of the Paris Metapsychic Institute by Drs. Trouvé, Conteaude, and Bellot, and other medical men, as results of many operations consequent on the war. That the subconscious mind contains much more than the memories of its monads and includes a central direction which determines future evolutionary developments, is the main theme of a work to which allusion has often been made in these columns, a work founded on observation of materialisation, lucidity, telepathy and other supernatural facts, for each of which irrefragable instances are given.

It is by recognition of facts alone that any progress at all can be made, and we might hope that after nearly forty years of patient investigation, even the most cautious research could afford to admit them, whatever psychological theory might be required for their explanation. And in the present widely disseminated knowledge of the existence of supernatural facts, a perusal of Spiritualist literature shows that the conviction of survival, with all its consequences and responsibilities, has far outweighed certain superstitious developments.

SIR A. CONAN DOYLE IN AUSTRALIA.

LECTURES IN MELBOURNE.

Sir Arthur Conan Doyle is continuing his splendid campaign in Australia. After delivering four lectures in Adelaide, he opened in Melbourne on October 5th before a crowded and enthusiastic audience. The "Melbourne Argus" thus describes the scene:—

Quietly a big man came on to the stage; a dark lady dressed in soft greys beside him. She sat by the high desk, which was draped and fringed in dim crimson. Against it the black and white of the man's attire was clear-cut. With a smile in acknowledgment of the applause, Sir Arthur Conan Doyle began his lecture, going directly into what he had to say. Such is his manner—as a plain man to plain folk, and as one who has earned the gift of plainness by long practice in writing and speech. He does not waste words, but uses exactly those which will say what he wishes to say. Sometimes there is a humorous illustration to lighten the speech, or a jest which is not all jest at views and sayings attributed to opponents.

As he begins, all lights but those on the stage are turned down—apparently by a mistake, as they soon go up again. He seems happier when he sees the faces of those he addresses, and perhaps finds encouragement in their eyes. In the voice—light originally, but deepened by platform speaking—one finds a trace of the speech of the Irish—at any rate, of the Celt. The face, too, round beneath the close-cropped grey hair, is of an Irish type. One recalls the old Celtic associations of the name Conan. It goes back to an early day of mysticism.

Most men look older on a platform or a stage than in ordinary surroundings, and without footlights the stage is even more merciless than with them. The force necessary to drive home an argument also tends to change the appearance. Sir Arthur Conan Doyle lecturing does not always look like the Sir Arthur of daily life. He returns to that other self when his face relaxes as he is making a humorous point, or when, after the lecture, he is expressing thanks for his reception and speaking informally. His facial expressions vary a good deal, but always, except when opponents are mentioned rather bitterly, there is a certain winning kindness in both face and voice. It is evident at times that a shrewd and widely experienced man is speaking, but even then the dominant impression is one of sincerity. As he becomes engrossed in his lecture, he is easier in pose and gesture. Frequently he uses his tortoiseshell-rimmed spectacles to occupy his hands, and sometimes he whips them on and off again for a rapid glance at notes, or to read an extract; but for the most part he relies on memory in a way that makes his speech seem spontaneous.

There was a good deal of applause, but quiet applause, as if in a church hall, and the ejaculations of assent made by a number of those present were not unlike those of certain religious believers.

The "Melbourne Age," in its report of the lecture, states that Sir Arthur received "a rapt hearing." He said:—

Following the rapidly accumulating mass of evidence regarding the life hereafter, and the incontrovertible reality of many communications with the departed, there had been a great change of opinion in the pulpit and in the Press of England in the last three years. And truly after the Anglican bishops—the rearguard of the human race—(laughter)—had declared that "perhaps the new road was going to lead them to a new perception of the life hereafter," there was no excuse for anybody to lag behind. The Australian Press might even be converted. (laughter.) The contemptuous character of much of the ignorant criticism that was levelled at Spiritualism appealed to him as the most colossal impertinence. Unquestionably the so-called "dead" lived. That was his message to the mothers of the Australian lads who died so grandly in the war, and with the help of God he and Lady Doyle would "get it across" to Australia. (Applause.)

"I know what I say is true," the lecturer declared. "The departed are trying by every conceivable means—automatic writing, direct voices, photography and absolute materialisation—to convey to us a knowledge of the conditions of the other life. That we are 'half blind, half deaf, and very stupid' is the complaint of some of those spirits against us. But without doubt a great force—the greatest force known to science, since it has knowledge behind it—is flowing out upon the world, presenting boundless possibilities to religion and mankind. Cease to be foolish and ignorant. Give up 'beliefs.' There is only one thing that is any good, and that is knowledge. Through knowledge of Spiritualism we shall give up the foolish habit of looking back 2,000 years ago for religious guidance, and have communion with the saints, which churchmen talk about and Spiritualists practise. Spiritualism, with its proof of immortality, is the very breath of religion—the road to the great and wonderful knowledge that here and now God is with us."

ADDRESS TO SPIRITUALISTS.

Hearty greetings were extended to Sir Arthur Conan

Doyle, who, with Lady Doyle and children, attended a service of Spiritualists at the Melbourne Auditorium on October 5th. The platform was decorated with flowers, and musical selections were rendered by leading artists. Addresses of welcome to the visitors were given by Mr. E. O. Jones, president of the Victorian Association of Spiritualists, and Mr. E. Tozer, president of the Spiritualists' Council of Churches.

Sir Arthur Conan Doyle said it was the first meeting of Spiritualists he had addressed since he left England. He could not address them in conventional terms. He could only call them comrades. (Applause.) They were comrades in fighting for God's own truth. According to their teaching they really were the children of a good Father, who had prepared ample reparation for all they had to endure on this side. It was a joy to meet them, and to see that great hall filled by those who were wholly in sympathy with the movement.

LONDON SPIRITUALIST ALLIANCE.

THE COMING SEASON OF 1921.

The Council of the L.S.A. have arranged an extremely interesting programme for the members and their friends for the coming season of 1921. Particulars will be given in the columns of LIGHT early in the New Year. Among other features which have been arranged will be special addresses to be given by well-known speakers who have hitherto not been heard on the subject of Psychic Research or Spiritualism. At a date yet to be decided, but early in the New Year, Mr. Engholm, who has been so closely connected with Mr. Vale Owen in the now world-renowned Script, will give Readings from those messages, when the audience will be invited to put questions to him relating to them.

The London Spiritualist Alliance continues to grow, and its popularity and influence are spreading in every direction. It is more than likely that before next year is very old the Society will be occupying additional premises in Queen Square, enabling the Council to give to the members better accommodation than now exists. Opportunities, in consequence, will be afforded to those of the members who desire it to make further investigations in Psychic Research and Spiritualism under conditions in keeping with such research. We call the attention of intending new members and those who are looking for such a Society as this to the advt. of the L.S.A. on page ii. of cover.

The Social Gathering of the Society, held on Thursday evening last, will be fully reported in the Special Christmas Number of LIGHT.

PSYCHICAL EVIDENCES.

A HANDBOOK FOR CHURCHMEN.

"The Church and Psychical Research: A Layman's View," by Geo. E. Wright (Kegan Paul, 3.6 net) is a book every Churchman should read, especially if he is in a state of perplexity on the subject of Spiritualism. It gives an impartial survey of the question, and well fulfils its design, which is to serve as a directory to larger sources of evidence and argument. But even in itself it will prove an illuminating book to every religious enquirer since it deals in its various chapters with the methods of communication between the two worlds, the general evidences, the objections to the research, and the objections to the evidence. The general tenor of the book may be gathered from its concluding sentences:—

"Full revelation is not attained, a full knowledge of God's will is not to be acquired by mere passivity. They have to be wrestled for, to be wrestled from God's storehouse—Nature—by the use of those powers of reason and intellect which God has given us, and there is no condemnation, nay, there is indeed, as there was for Jacob, blessing for those who fear not thus to wrestle."

That is good doctrine indeed. "Prove all things: hold fast that which is good." But it is not necessary to approve it with a text. It is sound morality.

We note that in his Preface, Mr. Wright remarks that "the Church obviously cannot make any accommodation with Spiritualism as a religious system." We fully agree. That is a question on which we have many times indicated the position of LIGHT. Spiritualism cannot be a religion in itself, but it can certainly inspire and fortify the religious sense where it is weak. It can give scientific proof of the truth of Scriptural records which concern the more overt forms of manifestation from the Unseen.

In conclusion, it may be mentioned that the chapter on "Cross Correspondences," which deals with the now well-known "Ear of Dionysius" case, is a useful summary of some of the S.P.R. experiments.

CRITICISM kills ecstasy as acid kills a flower.—J. D. BERESFORD.

NOTES OF A STRANGE CASE OF TO EVERY READER OF "LIGHT," SPIRITUAL HEALING.

By J. STENSON HOOKER, M.D., L.R.O.P., ETC.

In the year 1885, a lady aged sixty-nine, whom I will call Mrs. C., landed in India from "The Mauritius," after having had the "island fever" which brought on a stroke of paralysis. After some little time she was advised to come to England for change and treatment; this she did, and rallied to some extent, being able to move about. Then occurred a relapse, and for fifteen years she could not walk, being able only just to sit up; other complaints set in; the liver and digestive organs becoming very troublesome, and every now and then she suffered with very serious attacks of bronchitis. She first came under my professional care about five years ago. I then found her helpless in bed, and quite incapable of raising or moving her legs, besides suffering from lung and digestive troubles mentioned above. In the autumn of last year (1919) she had a "fulminating" attack of double conjunctivitis and glaucoma; both eyes being simultaneously attacked, so that from the first the case was practically hopeless as regards the sight; in spite of the most vigorous treatment, the sight was ultimately quite lost. About April of this year her general health rallied, and at that period she had strong intuitions that "something strange would happen"—that she would either die or be cured; she states that at this time she was having close spiritual communication with "the Great Healer." On June 25th, between four and five p.m., while lying quite still—no one else being in the room at the time—she suddenly felt a grip on the left arm. Presuming the arm had got stiffened and had given itself a spasmodic jerk, she took no special notice of this; then her attraction was further drawn to the arm by receiving two or three taps on it, and voices spoke to her. Mrs. C.'s servant, who was standing at the time outside the bedroom door, also heard voices, and thought that visitors must, without her knowledge, have gone into the bedroom while she was absent from it. Coming into the room soon afterwards she was surprised to see that the patient was bathed in light, and insisted that "there must be a light somewhere." (It should be said that the room is always kept shaded from the natural light.) The maid's own words were, "Beside the light I feel there is a presence about, though I do not see where the light comes from." The light gradually left the bedside, and as it receded towards a large window, there appeared within the radiance a "beautiful face" which the maid felt conscious was the face of Christ.

Again, on the 26th, at 5 a.m., Mrs. C. had another intimation of something unusual happening: The door of the bed-room opened stealthily; Mrs. C. remained very quiet, and thought it might have been the cat pushing the door open, the door perhaps not having been closed. Heavy footfalls were now heard approaching the bed-side; a figure appeared with a cowering—a kind of veil—in front of it, and it touched her arm. Remembering a similar vision which she had had some six or seven years ago, the patient said, "Dear Lord, have you come to visit me again?" The veil was raised, and pointing with the finger to the wardrobe containing her garments, the presence said: "I command! Equip thyself." This was said slowly twice; as the figure receded towards the door, it gave a very kind glance round the whole of the room as it were. The patient now felt as if a cold air had been left in the room. Later in the same day—that is between three and four o'clock—she heard the voice again, and it said, "Get up! Get up!" She called her servant—who, however, on account of nervousness hesitated at first to aid her, saying that it was impossible for her to get out of bed. However, she overcame her reluctance, and Mrs. C., with her help, got out, dressed herself, and sat in an easy chair! In the evening the patient had three friends with her, and during their visit she heard the voice say twice, "You must walk." She then called to a young girl who helps occasionally, "Come here, and adjust my boots." For some years she had had by her some supporting boots for her feet and legs, but even with these she had never been able to walk. But now she felt a strong sense of power coming over her which she judged to be the healing energy; she got up and walked around the room, to the amazement of the friends present. This was after being bed-ridden for fifteen years—for five of which I can personally vouch. She sent for me, and I saw her walking across the room; she could move naturally, and could lift up her legs which had previously been like helpless logs; in fact up till then, the condition was that the feet were usually crossed, and the right one had become distorted after lying so long (helplessly) on the bed, and pressing against the left foot.

The above statement concerning Mrs. C. walking around the room is quite true, and we, the undersigned, are willing to vouch for the truth of it:—

V. M. R., A. C. R., E. B. (The last initials are those of the little maid who helped Mrs. C. in her first walking feat.—J. S. H.)

(Dr. Hooker has given us, but not for publication, the names and addresses of the patient in the above case and other persons concerned.—Ed.)

From all parts of the world enquiries continue to come to hand concerning the best books to place in the hands of Christian people who are trying honestly to come to a conclusion as to the truth or otherwise of Spiritualistic phenomena. We make no hesitation in saying that as a means of propaganda as well as personal enlightenment there are few books to compare with the Rev. Walter Wynn's. Take, for instance, his latest "The Bible and the After-life," second edition (10/6 net, 11/3 post free). This is the most convincing and masterly psychical analysis of the Bible that has ever appeared. It should be in the hands of every Spiritualist, and no better present could be made to any Christian minister or Christian worker of any kind. But perhaps the most interesting book that Mr. Wynn has written is entitled "The Gladstone Spirit-photograph" (2/- net, 2/3 post free). Not only should every reader of *LIGHT* get it at once, but make an effort to "pass it on." It not only contains seven art paper spirit-photographs, but is a trenchant reply (according to *LIGHT*) to Viscount Gladstone, Mr. Joseph McCabe, Mr. Neville Maske-lyne, Mr. William Marriott, Rev. F. B. Meyer, Father Vaughan, and others. The brochure contains 75 pages of the most convincing reasoning on spirit-photography and the reality of the Direct Voice that has ever appeared. Send for it at once, and let all the Spiritualist Societies order copies, and give it the widest circulation. Most of the readers of *LIGHT* will no doubt have read "Rupert Lives" (2/6 net, 2/9 post free), but it may not have occurred to them that they would be doing the cause great good to aid in giving this book the widest sphere of usefulness possible. The Kingsley Press, Ltd., is prepared to negotiate with anyone for any number, at reduced rates, on the condition that the copies purchased are wisely distributed. It is universally admitted that this book states the case for Spiritualism more concisely than any other book on the market, and if any reader of *LIGHT* has not obtained it, he should obtain it at once.

It is generally supposed that men who study psychical phenomena have no practical knowledge of life or politics. You will obtain a strong refutation of this opinion by reading the three following books by Mr. Wynn: "The Secrets of Success in Life" (3/6 net, 3/9 post free); "The Bible and the War" (1/- net, 1/2 post free); and "Revelation in the Light of the War and Modern Events" (1/3 net, 1/5 post free). Every young man and woman should obtain the "Secrets of Success in Life," or their parents should get it for them. "The Bible and the War" is a wonderful shillingworth; while "Revelation," etc., is the most remarkable comment on the current history of Ireland that anyone could possibly read.

There is one more book: "Grenadier Rolf," by his Mother (10/6 net, 11/3 post free). Have you read it? If not, get it. From every standpoint, it is a book of absorbing interest.

You can get these books through any newsagent, but the quickest and best way is to write direct to the Kingsley Press, Ltd., 31, Temple House, Tallis-street, London, E.C.4. Don't regard this as simply an advertisement, but realise that for a very small sum you not only have the chance of gaining great knowledge of the subject, but bringing light and comfort to thousands of bereaved souls. One or all of these books would make delightful Christmas presents.

QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

AFTER DEATH PUNISHMENTS.

Mrs. Stella Boyce sends me nine questions, but as they are more or less related I will deal with them in groups. First, the questions relating to punishment after death. The expressions "hell," "lake of fire and brimstone" and such phrases are merely Oriental imagery covering the idea of mental or spiritual retribution, or perhaps I should say purification. Spiritualists are more apt to speak of spirits whose lives on earth have been evil as "earth-bound," although they recognise that there are dark abodes even below the material plane. Since fire and all forms of physical torture can manifestly have no effect on a man who has quitted the physical body it is quite evident that his torments must be of a mental character—remorse, and the pangs of remorse are quite as dreadful, perhaps even more so, than physical suffering. But those are not "punishment"—they are simply consequences, exactly proportioned to the cause which brought them about. There are many books describing the "dark spheres"—the "hells" of the spiritual world. The most vivid descriptions known are contained in the Vale Owen Scripts—"Weekly Dispatch," February 29th to April 4th, 1920. As to earth-bound spirits about which the inquirer writes, spirits may be earth-bound by wrongs done on earth or by excessive devotion to sensual pleasures. These are truly spirits "in chains," or "spirits in prison," as the Bible describes them. They are earth-bound until they have expiated their offences or outgrown the earth-condition, frequently a painful process entailing many "growing pains."

FREE WILL.

Mrs. Boyce raises a question on this, the most difficult of all questions. My own view is that Free Will is a Truth and Fate equally so. It is the fixed fate of all of us to die, but generally speaking it is in our power to prolong our lives by careful living or to shorten them by folly. A strong man with fifty years of life before him may shorten the term by vicious excesses; a consumptive may eke out his little flame by carefully following hygienic rules. And this, broadly speaking, covers generally the problem of Free Will and Fixed Fate. We will deal with other questions next week.

THE SEALED ENVELOPE TEST.

V. R. You ask, "Why has no communicator ever succeeded in revealing the contents of a sealed envelope left by him while living?" Certainly there have been no public announcements of success in this direction; it is not easy to account for the failures, although I have heard suggested explanations such as, that in this particular demand for definite proof there is something mysteriously disabling where spirit communication is concerned; further, that it is conceivable that the spirit is unable to recall the contents of the sealed envelope. This may or may not be the true explanation, but certainly my experience is that relatively few spirit communicators are able to recall earth condi-

tions and earth experiences in such a way as to enable them to communicate freely on such points. There have been many crucial tests, not of the sealed envelope order, which have been successfully carried out, but the practised investigator rarely fails to recognise that in all these things the difficulties are immense and are only rarely overcome by spirit communicators. Still I live in hopes, but it seems to me that pre-concerted tests may introduce into the problem impossible factors, and that the best proofs come spontaneously and along lines little expected by the seeker after tests.

DIRECT WRITING.

Mr. B. J. de Forsman tells me of a case of automatic writing obtained by leaving a pencil and a sheet of paper, on which latter writing is discovered later. If this is a correct statement of the case then it is more than automatic writing; it is what is known as "direct writing," and this is a very rare and interesting phenomenon. The writing has lately ceased, and my correspondent is very anxious that it should be resumed. I certainly cannot tell him how to control the matter, further than by adopting the same method and waiting patiently for results.

MISTY FORMS.

A. R. S. (your *nom-de-plume*, "Interested," has been taken by another enquirer). The mist which you describe may or may not be a rudimentary form of materialisation, but it is a characteristic feature in the elementary stages; so also are the luminous appearances, but until there are developments it would be impossible to speak with any certitude. As with many undeveloped forms of psychic phenomena, other explanations may apply. One needs something more definite and carrying with it evidential value, to speak with any assurance.

OLD AGE AND THE NEXT LIFE.

J. W. G. Palmer writes, "When past middle life the brain begins to wear out and in extreme old age senility leaves the most powerful mind a wreck. If the personal identity of this exhausted life survives—is it that of its mature powers, or that which is clouded in the decrepitude of age?" This question merits a longer answer than I am able to give here. Briefly, I may tell my correspondent that the spirit on leaving the body in old age, returns to its prime as in this life: that is to say, the point at which physical powers reached their maturity. Nothing in the nature of infirmity or decrepitude is carried forward, the defects of the mortal stage are left behind. The purpose of physical life is to develop the soul to the utmost capacity consistent with the possibilities of the physical process. "Nature," as a spiritual teacher tells us, "always conserves her gains," carrying forward into the next stage of evolution only the fittest portions of the life here, and leaving behind everything that belongs to mortality.

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AN ADVENTURE IN HAMPTON COURT GROUNDS.

By JULIA M. SMITH.

One spring morning (May, 1920) when the sun was very bright, I arrived in the courtyard of Hampton Court resolved to spend most of the day in its almost unknown grounds. Into the Palace I had never been save once, very many years ago, when I had been rushed through the picture galleries. With my "Morning Post" and "William—an Englishman" in my hands, I was crossing the first courtyard when I heard a voice say, "My child, you have work to do here." At once I thought of the stories I had heard of the appearances of Henry VIII.'s unfortunate wives, and answered rather petulantly, "I have no intention of going into the house for many hours," and heard no more. Arrived in "the King's Garden," I reclined on a bench in the sun, and opened my paper. In a few minutes I "sensed" a swirl of people round me, much as if an autumn wind were raising dead leaves in showers. Rather crossly I "tested," and asked if this concerned me, and was told "Here is your work." I then concentrated, and with shut eyes visualised on my left a *wraith*—a woman in Tudor dress with long neck and curls. Around her I "sensed" a crowd of other people. Making the sign of the Cross, I said "Friend, how can I help you?" and was amazed to hear in reply, "Why do you not get up and greet the Queen?" (This said in a most unpleasant and authoritative tone.)

"What Queen?" I asked. "Why, Queen Mary, of course."

"Do you mean Mary of Modena, wife of James II.?"

"Yes, of course. You are very rude not to rise."

"Friend," I said, "where you come from are neither ranks nor dignities, and I will not get up." A pause, then I heard, "Pray, who are you who speak thus?"

"A clergyman's daughter."

"Then very contemptuously, 'A Court chaplain's daughter?'"

"No—a country clergyman's daughter," I answered angrily—adding, "but with royal blood in her veins." (My mother's family descend from the Duke of Clarence by the female line.)

"Oh! then," said the lady, "that is the reason I can speak to you."

"Now," I said, "who are you?"

"Lady Griselda Hamilton."

"Friend, why are you here?" I asked. "Where you are, are there no angels nor people to help you?" I sensed a sort of repulsion round me, and the answer was even more impatient.

"Why are we here? This is our home, and we are all together."

Again I "tested," asking, "Who are 'we'?"

"Why, my Lord Cathcart, Lord Wearmouth, Lady De Villiers, Lord Clarendon, M. Nivilli, and M. de Lascalle."

I then caught sight behind her of a man in a white cloak lined with blue, and wearing a drooping Cavalier hat, but no face visible.

She then asked, "Who lives here?" and I answered, "King George and Queen Mary lend the rooms to ladies who want help, and the grounds are thrown open to the public, of whom I am one."

"What?" she cried, "are the populace allowed in here?"

In great surprise I said, "Yes, cannot you see them?"

"No" was the answer. "We only see you."

I then gathered from her that she had lived during the reigns of Charles II. and James II., and that "the change," as she put it, came during that of William and Mary. I then began to point out to all of the crowd the time that had elapsed and that they had to evolve spiritually and to pass from earth into a real spiritual sphere, but with a (sensed) fluttering of fans, and yawns, the swirl of poor "wraiths" fled, and I was left alone. My "guides" afterwards told me that "Griselda" was the Court nickname for Miss Elizabeth Hamilton (whose portrait I found in the Palace) on account of her patience with the Comte de Grammont, and that the crowd were and are wraiths, shadows whose spirits (as my guides believe) will eventually be drawn into the Divine Essence when the last of their tattered rags of personality have withered away.

For A SOCIETY OF NATIONS.—Mr. Benjamin Davies, the author of "Force in Peace and War" (Swarthmore Press, Ltd., 2/6 net) regards war as intrinsically evil—"a huge lie through and through." In his view "the great hope of the world in the secular sense centres now in the truths embodied in the social teaching of Ruskin, Robert Owen, William Morris, Tolstoy, and others." Regarding one of the great obstacles in the way of realising this teaching internationally, etc., the difficulty of disarming, Mr. Davies is personally in favour of a complete disarmament, but since the nations have not bent the knee to the Christ principle (for which his book is a very earnest and powerful plea) he believes "that any method which comes short of a family of nations, with a common army and a common navy, or, at any rate, a common force of some kind that can be relied upon as an instrument to enforce the common will, must necessarily fail. It is the fault of the unregenerated man!"

A VERIFIED MESSAGE.

As there are "malicious" attempts to injure Mrs. Osborn Leonard's reputation, I should like to unite with others in again bearing testimony to the genuineness of her remarkable mediumship.

I had an interview with her on September 13th. At the outset her control gave me a detailed description of a gentleman, unrecognisable by me at the time; she mentioned the initial of one of his names, and indicated the way in which he would assist me; she then referred to my writings, and told me he was interested in them. About four or five weeks later I heard from a total stranger whose first name began with this initial. When I met him later I recognised that his appearance corresponded with the description. He has kindly rendered me valuable assistance, which enables me to carry out a project I had in view, and I find that he had been interested in some of my writings. He has never met Mrs. Leonard, and he lives at a place remote from London.

At the time when he was described to me he cannot have known anything about the matter in which he has assisted me.

H. A. DALLAS.

NEW BOOKS RECEIVED.

"Pengard Awake," by Ralph Straus (Methuen, 8/6 net).

"The Other Side of Death," by Ronald G. Macintyre, M.A., D.D. (Edin.) (Methuen, 8/6 net).

"The Near Future," by R. K. Arnaud (R. Banks and Son, 6/- net).

"Religion and the New Psychology," by W. S. Swisher (Routledge, 10/6 net).

"Psychology and Mystical Experience," by Prof. John Howley, M.A. (Kegan Paul, 10/6 net).

"The Church and Psychological Research: A Layman's View," by Geo. E. Wright (Kegan Paul, 3/6 net).

"In Search of the Soul," by Bernard Hollander (Kegan Paul, 2 vols., £2 2s. net).

"The Science of the Sacraments," by C. W. Leadbeater (Kegan Paul, 15/- net).

THE BRITISH COLLEGE.

Mrs. Champion De Crespigny read an interesting essay on "Psychic Science and its Influence on the Literature of To-day," at the British College on December 8th. Confining herself to fiction, the speaker held that fiction followed public opinion, and was seldom, if ever, in advance of it. This was clearly shown in the rather scurvy treatment accorded to the subject by most novelists, who usually were ill-informed, and inclined to think that a hasty scanning of a few books sufficed as an equipment for the writing of a psychic novel.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mr. T. Ella.

Peckham.—Lausanne-road.—7, Mr. G. Tayler Gwinn; 8.15, Mrs. E. Neville.

Walthamstow.—3, Vestry-road (St. Mary's-road).—7, Mr. Punter, address and clairvoyance.

Battersea.—640, Wandsworth-road, Lavender Hill.—11.30, circle service; 6.30, Mr. Leslie Curnow, clairvoyance by Mrs. Bloodworth.

Croydon.—Harewood Hall, 98, High-street.—11, Mr. Percy O. Scholey; 6.30, Mr. Robert King.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Church service; 6.30, Miss Violet Burton.

Holloway.—Gravedale Hall (near Highgate Tube Station).—To-day (Saturday), 7.30, whist drive, players pay 1/-, proceeds in aid of building fund. Sunday, 11, Mr. Ernest Meads; 7, short address by Mr. A. W. Jones; trance address and clairvoyance by Mrs. Jones. Wednesday, 8, Mr. and Mrs. E. J. Pulham.

Brighton.—Athenum Hall.—11.15 and 7, Mr. A. J. Howard Hulme, clairvoyance; 3, Lyceum. Wednesday, 8, address, Mr. S. W. Roe; clairvoyance, Mrs. Curry.

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To All Our Readers and Friends

"LIGHT" sends its most cordial Christmas Greetings. May the true Christmas Spirit be present in the homes and hearts of you all!

NOTES BY THE WAY.

Every return of the Christmas festival brings up in the literature of the time accounts of the old Pagan myths and ceremonies and folk-lore traditions which cluster round the season. The feast of the winter solstice, which falls at Christmas, was really meant to celebrate the birth of the sun and was observed long before the birth of Jesus. And we are told of the sun-myths and curious parallels to be drawn between the story of the Christ and the story of the heavens. One need not go deeply into these matters here. It is sufficient to say that the more closely they are studied by the reverent mind the more they confirm the saying of Emerson that the whole world is an omen and a sign, and that every great spiritual truth is written in symbol in natural phenomena—the history of the soul is blazoned in starry characters on the scroll of the sky.

They are very beautiful, some of the old legends. The decoration of houses and churches with evergreens, holly, mistletoe, laurel and bay has some tender and delightful meanings, some of them relating to the rites of ancient peoples who followed the spirit in their own fashion. Fairies and elves come into the story, for one tradition tells us that the evergreens are put up to please them, as children of Nature, the viewless denizens of woods and heaths. Our Christmas tree, we are told, is a relic of tree worship—the god of the groves and forests. Its lighted candles testify to the fire worship of the past. "Pagan, I regret to say," to quote the remark of Mr. Pecksniff, who worshipped meaner things, more superstitiously, and who would have been astonished and grieved had he been told as much. For there is a wide difference between what people profess to worship and what they really worship in their secret hearts.

Worship is one of the many words that have become twisted out of their original meaning. Whatever we hold in reverence and affection we "worship"—not necessarily by a rite of prayer or adoration. Some worship children: the way of the little children is one that all will yet love and follow. Indeed, in its chief aspect Christmas is the Feast of the Child—the Christ Child, the divine image and prototype of childhood. All the sweetest memories that cluster round Christmas-tide in the mind of each of us go back to our early years, and all that glamour and sweetness arises, as we have reason to know, from the fact that at Christmas the Christ floods all Christendom with the

influences of His child nature. He comes to us again as the Christ Child, His presence permeating our murky world with celestial gleams to which all the children respond in some measure, smaller or greater, and even those of an older growth are inspired with the feeling—love for the children, gifts for them, a feast for them. And the more child-like they are in spirit the more they enter into the gladness of the Festival. For this is the Feast of the Child.

Santa Claus—that patron saint of Childhood at Christmas—takes all kinds of queer forms in the child mind, even sometimes rather impish ones. They must amuse the saint if he is still actively engaged in ministering to the little ones—as high and holy an office as any saint could well fulfil. We are glad to think of him as having been a Father of the Church, for in his earthly days he was the Abbot Nicholas (or Nicolas), afterwards Archbishop of Myra, and died in 325. He was the patron saint not only of children but of travellers and merchants, and is a saint specially honoured in Russia. His wide popularity—even in strange forms—in Christendom at the Yule season is an evidence not merely of the human link, but of that wide spiritual fellowship that transcends all boundaries of time and place and nation. That is the fellowship at which we aim.

It is the season of ghost stories, and when genuine they are well worth study. As we have before noted, all psychic phenomena have many features in common from wheresoever they come. Next it may be observed that some of the happenings appear to be merely of a pictorial character and the figures seen apparently phantoms going through mechanical movements and showing no sign of personality or intelligence, while on the other hand other phantasmal images appear to be "real" in the sense that they show consciousness of the presence of incarnate human beings and make attempts to communicate with them. We have heard explanations of this from psychic sources, as being due to a combination of psychic receptivity to thought images on the part of the percipients and the actual presence on some occasions of the spirits concerned. These may or may not be present. But we have still a good deal to learn on this point in order to straighten out some of the complications in the problem. As with many other questions in connection with the supernatural, there are certain difficulties eagerly urged by sceptics who do not, however, succeed in disposing of the facts themselves.

THE COMING OF THE CHILD.

The same ingredients are in all men; the art of balancing them is wanting in some. Inside each man can be found Herod and Pontius Pilate, Nathaniel without guile, Judas, honest Peter, and John, who can lean into the very bosom of the Lord. Surely as these are within him deep in his farthest centre lives the Child, waiting for his own words, own encouragement to increase in grace, wax strong in wisdom; for unto each of us this Child is born, unto us this Son is given. It is upon His shoulders we should lay the government and call His Name Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; until, growing in favour of God, man shall come to the measure of the stature of the fullness of Christ.—From "The Law of Being," by HELEN BOULNOIS.

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CHRISTMAS DECORATION FUND FOR ALL HALLOWS, ORFORD.

A Happy Thought that Materialised.

We go to press with this issue with a happy realisation that with the co-operation of hundreds of our readers the little church of All Hallows, Orford, will be a veritable shrine of flowers on Christmas Day. On Monday of this week we sent Mr. Vale Owen a cheque for £50, on account, of the donations received, so that he and the churchwardens and those in charge of the altar and the chancel could make arrangements for procuring what will certainly be a record floral display in any church this Christmas.

Mr. Vale Owen writes to us to say that he is busy autographing the Christmas cards that donors will receive on Christmas morning. To say that the Vicar has been deeply touched by this outward and visible sign of appreciation of the Script, which he says he was but a humble instrument in giving to the world, is but mildly to express the great sense of happiness that at present pervades the Vicarage at Orford. Willing helpers from the village have come forward to take their part in arranging the flowers, each bloom of which represents a loving thought and an act of reverence and devotion towards those angel friends whose presence will further sanctify and bless the precincts of the church on Christmas morning.

As we promised our readers last week, we have sent Mr. Vale Owen the letters which accompanied the donations. These letters will, we are sure, be held by Mr. Vale Owen as a precious legacy and a continual reminder, if that is

necessary, of the joy and comfort, help and blessing the Script has brought into the lives of many. The thoughts of thousands will turn towards this little church on Christmas morning, and many a dear one who is on the Other Side will, we are confident, be present at All Hallows, and though unseen, will join with the congregation in a song of thanksgiving that will rise to the throne of Him in Whose honour this festival is celebrated.

It almost seems out of keeping to thank those who have sent their gifts for the All Hallows Decoration Fund, for to them, we feel sure, it has been an act of pure unselfishness and love, but we would like our readers to know how deeply we appreciate their wonderful response.

Christmas comes but once a year, but the Christmas spirit can permeate our lives and live with us through all time. We hope that the spiritual awakening that comes to those who realise the true meaning of Christmas will give them strength and courage to face life's battle in 1921.

On the opposite page we give a list of the names of the donors, but owing to lack of space there are many names we are unable to include in this issue. A further list will be given in our next number. Should any donors, through inadvertence or postal delay, not receive their Christmas card, we shall be greatly obliged if they will notify us by postcard, when the matter shall be attended to and rectified.

Christmas in the Highlands of Heaven.—From "Arnel."

When this assembly came together it was the Eve of Christmas with you on earth. Our people, therefore, made their devotions to the Christ Child, and with their attention directed on Christendom. In the various spheres like Services were being held.

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From "The Weekly Dispatch," December 19th, 1920.



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The little church towards which the thoughts of thousands will be turned this Christmas Day.

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WHAT THE CHURCHES CAN LEARN FROM SPIRITUALISM and PSYCHICAL RESEARCH.

8.—By the REV. ELLIS G. ROBERTS, M.A., Vicar of Alberbury, Salop.

Resolution 57—Official Report of Bishops' Conference held at Lambeth Palace, July 5th to August 7th, 1920

"The Conference, while prepared to expect and welcome new light from psychical research upon the powers and processes of the spirit of man, urges strongly that a larger place should be given in the teaching of the Church to the explanation of the true grounds of Christian belief in eternal life, and in immortality, and of the true content of belief in the Communion of Saints as involving real fellowship with the departed through the love of God in Christ Jesus."

PART II.

"Open ye the gates that the righteous nation which keepeth the truth may enter therein."—Isaiah xxvi., 2.



REV. ELLIS G. ROBERTS,
M.A.,
Vicar of Alberbury, Salop.

many, her sins have been great; these faults must be remedied and these sins must be frankly acknowledged before her claims to leadership can be entertained. In the one domain of practical affairs alone the flagrant injustice of the Church has cried to heaven during ages, and it continues so to cry. Perhaps her new brooms will sweep much of this injustice away: let them have a fair chance. I turn to other matters.

Spiritualists will demand that the Church shall preach, and by her practice set forth, the Supremacy of the Spiritual. She may lose adherents. She will offend the wealthy "churchman" who attends Early Communion on Easter Day and spends the rest of that day, and every other Sunday in the year, in senseless amusement: who squanders thousands of pounds on his motors, and grudges his guinea towards Church expenses. But methinks the loss will not be great. She must insist that a prayer-meeting should take precedence of a whist-drive, and that the preacher of a thoughtful sermon is of more value to the Church than the organiser of a parochial dance. True that to make a successful stand against the mad frivolity of this senseless age is a tremendous task. It is impossible for an individual, but it should be within the power of a real Church. The Anglican Church must reform herself, and then she may think of reforming the nation. But she must shuffle and temporise no more. She must take her courage in both hands and once more proclaim the message committed to her charge. The language of her formularies is obsolete, but the principles are unchanged. Man is a Spirit. He has before him the choice of far higher than material joy, or far bitterer than material pain. He might gain the whole world of sense, and it would profit him nothing, for by his selfishness he would lose his own soul. Preach these things first: drive them home to the souls of men, and the rest will follow.

"Ecce iterum Crispinus!" Here is Mr. Magee again! He is welcome, for he will throw light on the orthodox ideas of a future state. Certainly these are far in advance of those which were preached by the clergy of my youthful days. Yet methinks they leave something to be desired. "Our friends are moving onward and upward." So we believe, but where did Mr. Magee get the information? From some mystic, I fancy. Not from his Prayer-book, which teaches very little as to the condition of the departed, while the little that it does teach appears, at any rate on the face of it, to be based upon two contradictory conceptions. Mr. Magee accepts the idea that they are moving, not sleeping. So far so good. But what does he mean by "onward and upward"? Let us study his decree. "You must not call them back." Evidently, then, they are in a state of felicity, part of which consists in the fact that they are no

longer troubled with the less fortunate companions they have left behind. They have escaped into a bomb-proof shelter while their comrades—some of them badly wounded—are still toiling across the shell-swept plain. Be it so, but will they sit down and enjoy themselves forthwith, or will they send out a thought, perhaps reach out a hand, to the men that have been left outside?

Lord William Beresford, in command of a small company, was surprised by an overwhelming force of Zulus, and gave the order for retreat. Riding along in the rear he saw one of his soldiers struck down, and on the point of falling into the hands of the rapidly advancing impi. Galloping to the spot he sprang from his horse and began to lift the man into his own saddle. He resisted and told his officer to save his own life. Beresford bade his too scrupulous comrade come along quietly, or he would punch his head. And he carried him off into safety.

If to enter into the orthodox Paradise means that henceforth I must concern myself no more about a friend in need, then the orthodox may "possess that brave country alone for me." It is a stormy life that I have weathered for more than sixty years, but I have never scuttled into shelter leaving a comrade exposed to the wind and the rain. Few can have less desire to return even in thought to scenes once traversed, but I shall be well content to do so if thereby I can bear a message of cheer to a loved one left behind. If I can do so in no other way than by moving a table or thumping a tambourine then I will move that table and thump that tambourine. I will not stand upon dignity when a comrade is in despair. So much for the different conceptions of myself and Mr. Magee.

But enough of conceptions! Let us come to facts—those "brute banal facts" so abhorrent to the sensitive feelings of Dr. Inge. Our loved ones have returned to us. The comrade of my life had stood by me through sorrow after sorrow, trouble after trouble, during nearly twenty years. The last ten years of her life were spent in almost unbroken suffering, mental and physical. It broke down her fragile body; it all but subdued her powerful mind. For the last five years of her life the mere absence of pain had been to her a sheer delight. When on that third day, so significant to the mystic, she awoke to the consciousness of a glorious life to which she had looked forward so long did she stay revelling in the sensations she could appreciate so well? No; as I stood by the coffin there suddenly came upon me a rush of glowing happiness; wave after wave of strength and gladness seemed to be pouring into my whole being. The sensation was physical as well as spiritual—I felt as though I were in contact with an electric battery. It lasted not for moments but for hours, and the effects have never passed away. What was this but the influence of her radiant spirit brought to bear upon me in my gloom? Such feelings are utterly unfamiliar to me, for unlike hers, mine is a sombre soul. There was no "compact" between us: no expectation on my part: I had not grudged her the entrance into rest: her sufferings had been so great that I could not ask her for my sake to

"Absent her from felicity awhile

And in this harsh world draw her breath in pain":

still less did I think of breaking in upon her well-earned peace. She came back of her own free will—like brave Beresford she came back to the wounded comrade lying on the field. And in other ways, more familiar to readers of *Light*, she has come back again and again. And if she has not carried the old comrade into safety, she has raised him to his feet again.

He Who, after enduring the Agony and Bloody Sweat, the Cross and the Passion, rested not in Paradise but forthwith went and preached to the spirits in prison, still permits loving ones to come back to those they loved, bearing them the lamp of cheer as they sit in darkness and the shadow of death, being fast bound in misery and pain—the misery of bereavement—the iron of Despair.

That truth comes so often through humble channels may be the meaning of the ancient myth that false and misleading dreams came through the Ivory Gate, and true dreams through the Gate of Horn.—G.

SURVIVAL A NATURAL FACT.

A SYMPOSIUM.—II.



MR. STANLEY DE BRATH.

The Doctor came in one evening more than usually radiant, and could hardly allow himself time for greetings, so eager was he to enter on the purpose of his visit. Producing Mr. Wells' "The Undying Fire," he said: "Now I've found a book which disposes of all your Spiritualist notions. Listen to this": (reads)

"What a poor phantom of a world these people conjure up! What a mockery of loss and love! The very mothers and lovers who mourn their dead will not believe these foolish stories. Restoration! it is a crowning indignity. It makes me think of nothing in the world but my dear boy's body broken and crumpled, and some creature, half

fool and half impostor, sitting upon it, getting between it and me, and talking cheap rubbish about planes of being and astral bodies. . . . It needs no sifting of the evidence to know that they are untrue. No sane man believes this stuff for ten minutes together. It is impossible to believe it. . . .

"This certainly has no reality. It has none of the feel of reality. I will not even argue about it. It is thrust now upon a suffering world as comfort, and even as comfort for people stunned and uncritical with grief, it fails. You and Lady Burrows may be pleased to think that somehow you two, with your teeth restored and your complexions rejuvenated, will meet again the sublimation of your faithful Fido. At any rate, thank God for that, I know clearly that so I shall never meet my son. Never! He has gone from me. . . ."

"I will not have you slipping by on the other side, chattering of planes, of living and sublimated atoms, while there is a drunken mother, or a man dying of cholera in this world. I will not hear of a God who is just a means of getting away. Whatever foulness and beastliness there is, you must square God with that. Or there is no universal God, but only a coldness, a vast, cruel indifference. . . . I would not make my peace with such a God if I could. . . ."

Now, that expresses just what I have always wanted to say. What can you put against that?

Engineer: Experimental facts.

D.: What do you mean?

E.: I mean that the supernatural facts are part of the natural order. Scientific experiment, just as scientific as radio-telegraphy or those of your biological laboratory, have shown solid facts that you cannot get over except by denying them as frauds and exposing yourself to ridicule; and these physical facts are linked to an immense series of telepathic and other connected facts which imply the existence of the subconscious mind and its survival. I thought we had agreed in all these discussions to take the facts as admitted. You did admit them when you looked into the evidence.

D.: I did, as a hypothesis; but I find it leads nowhere. My commonsense reasserts itself. And I feel that even if there is this sort of survival I don't care about it: I don't care much about survival anyway. I do my best to leave my bit of the world a little better than I found it. I try to cure people, and if there is any future life I shall take it as it comes.

Parson: That is not so very different from what the Church has always taught—Do your best and leave the future to God.

D.: I think I mean it in a quite different way: the Church's idea was, Do your duty and you will be "saved," whoever else is lost. My idea is, Do your duty and you will help to make the world better, whatever becomes of yourself.

Soldier: Was not one of the points we agreed on when we started these meetings that we would not argue on terms like "the Church," which carry such different meanings to different minds?

P.: *Mea culpa!* I forgot. But, of course, one may have a selfish form of religion or a selfish form of Spiritualism. It depends on our character.

S.: That form of religion, which was usual sixty years ago, reflected a mentality like the political economy of the time: the industrious apprentice marries his master's daughter and becomes a master, no matter who remains behind; the soul that has faith is saved, no matter who is not. It was a phase of the selfish mind and a good introduction to "the survival of the fittest"! It is now generally discredited, as regards the next life at any rate, and we need not try to fix responsibility for it, nor inveigh against past phases.

D.: But I still think H. G. Wells is right when he says:

"It is not I that am immortal, but the God within me. All this personal immortality of which you talk is a mockery of our personalities. What is there personal in us that can live? What makes us our very selves? It is all a matter of little mean things, small differences, slight defects. Where does personal love grip? On just these petty things."

S.: I do not concur with that. Is not durable love founded in the character we can honour and sympathise with? But are you quite correct in saying that this is Wells' view? He puts these sayings in the mouth of Job Huss under circumstances of great trial. Would it not be fairer to take Mr. Wells' own view to be expressed by the Deity at the climax of the drama? And, personally, I much admire the modesty and the literary skill with which he avoids the anti-climax of making the Almighty expound Mr. Wells' opinion! Hand me the book, please (reads p. 225):—

"God did not speak by words but by light; there were no sounds in Job's ears, but thoughts ran like swift rivulets of fire through his brain. . . . the thoughts that it seemed to him God was speaking through his mind can be put into words only after a certain fashion and with great loss, for they were thoughts about things beyond and above this world, and our words are all made out of the names of things and feelings in this world."

P.: Is that indeed Mr. H. G. Wells? I must read the book. It seems to me that the form Spiritualism is taking in many minds is a complete answer. It is agreed that the personality shows but a small portion of the whole self, which is mainly subconscious. Therefore, all the petty things must be outgrown even though they may be present for a while. That which survives may, in a certain limited sense, be called "the God within," for it is the Self which is in touch with the Divine.

D.: Then your "future life" consists mainly of negations of all that makes personality here?

P.: Except knowledge, love, and goodness, and a few other things of the spirit. Do we give sufficient weight even to the negations? For instance: If on the other side no one can physically injure or compel another; if we are relieved from the endless task of feeding, clothing, and sheltering the body; if no pretences are possible because all characters and thoughts are known; does not all this imply joint activities and close friendships which even here are felt to be the truest happiness? Would you mind, doctor, a little Socratic dialogue?

D.: Not if others will be silent, and you do not try to put me in a hole

P.: Well, you are indifferent about your own survival?

D.: Yes, quite indifferent; I am not sure but that I should prefer extinction.

P.: For your wife and children, too, and your patients?

D.: No, I cannot feel indifferent about them.

P.: Then if they feel the same about you, I suppose your extinction would make your real friends the poorer?

D.: If you put it so, I suppose it would.

P.: Extending that to all, does it not follow that extinction would make the world by so much the poorer?

D.: Yes, I suppose it would; but I did not maintain extinction; I only said I do not know—*agnosco*.

P.: Well, I do not wish to press it further than this: If others feel that they do know, even a little, and base their knowledge on experimental facts, why not admit the facts; even if they seem as opposed to "commonsense" as Galileo's theory seemed to those who considered a flat earth with the sun daily rising on it to be obvious commonsense? They are "a beam in darkness. Let it grow."

D.: Let it grow, by all means. Perhaps when it has grown beyond producing a phantom reproduction of this world I shall admit the inferences.

P.: And meanwhile we return to our first position; admitting the facts but not deciding on their full explanation?

D.: Yes, I must agree to that I suppose. But let us hear your explanation: we know the engineer's, and your present position is not what it was some months ago. You are taking a much more decided line.

P.: Well, I have thought a good deal in the past months, and now that the bishops—to whom Churchmen do owe respect—have opened the door, I feel more at liberty. I do not think that the inferences lead to "a phantom world," but show the reality of God's governance and the reality of the human soul.

D.: I should like to hear how you think that the facts demonstrate that.

P.: Not in ten minutes at the end of an evening. That must be for our next meeting if you really care to hear a tentative view.

V. C. D.

QUININE IN PHOTOGRAPHY.—Mr. Ernest C. Craven writes: "The reference to the photographing of quinine by Mr. J. Arthur Hill is interesting. I would suggest in explanation of the varying results that as quinine only absorbs the violet end of the spectrum, an ordinary plate would have to be used and the inscription illuminated mostly by transmitted light."

CLAUDE'S THIRD BOOK.

Being Further Messages Recently Received
and Collated by Mrs. Kelway-Bamber.

From Her Son Claude Killed in France November 11th, 1915.

THE ETHICS OF CLAUDE.

(Continued from page 460.)

CONCLUSION.

XX.—THE PATHS OF BLUE.



CLAUDE KELWAY-BAMBER,
Pilot, R.A.F.
Fell in the Great War, 1915.

At the resurrection Christ showed Himself to the faithful few, and still to the faithful ones do the "dead" show themselves sometimes to-day; to those who love, and watch, and pray and so keep the right mental and spiritual atmosphere. They come in a vision or a dream or speak by impression but it is a reality, nevertheless. The spirit incarnate communes directly with the spirit still held in its physical bonds who has made the conditions necessary for this experience and is enabled subsequently to bring through the wonderful knowledge to the physical brain. The impression is so deep that it remains a beautiful and never-to-be-forgotten memory. This is of course a spiritual, not a psychic, experience, and is not common nor broadcast; for, in the past, people laughed and scoffed at the idea of spirit return and so made the conditions very difficult.

As I have often told you before, thought is an actual, tangible thing and can therefore create a very effective barrier. The world has an "aura"; a condition round it set up by the thoughts and feelings of its millions of inhabitants. This varies in colour and density, as do individual auras, in different places according to the mental and spiritual development of the local inhabitants. We have, after passing the Astral, to penetrate this world aura to get to you. Where people generally are spiritual the aura would be blue, which synchronises with one of the heavenly colours. It would be easy for us to get to places in that condition. Others it is almost impossible for us to reach; one that is very materialistic, or where the conditions are revolutionary, for instance, would be almost impenetrable, so thick, and dark, and heavy.

Where love and spirituality exist we can come most easily; these are better even than power. There would be very little difficulty in spirit return if these conditions were general. When I submerge myself in the world's aura it looks grey, and brown, and dark to me, but I come along a narrow path of blue that leads me to you, this is the spiritual link that connects us. It is a chink of light of pure colour, and round me as I come along it I see the brown of avarice, and the dirty green which is the travesty of hope, and the dull, murky red of cruelty and sensuality, but I also see other paths of blue and pink penetrating and shining through the gloom.

Because of the difficulties of our earth surroundings we are limited and hampered now, so make a wide path of blue. Mummy, by thinking beautifully, and spiritually, and faithfully always, and if only enough people will do this the collective paths of blue will join up and become wide roads and we will be able to come back easily and so bring through much more help and comfort to you all.

L'Envoi.

I have tried to make you realise that God meant men to be healthy, and happy, and wise, and to enjoy life in the material world; that sorrow and pain came through ignorance, and that the wise man takes care to learn from his lesson, through them remembering always his life on earth is but a short phase of his existence—merely his school time. I have tried to show you, too, that he can always draw power and help to any extent if he seeks it aright. That the everlasting arms of God are ever open to receive His children, that none are too wicked or too miserable to return to Him. Above all I have tried very emphatically and continually to impress upon you throughout this book the reality of Spirit and the superficiality of everything else that is not founded upon it.

It was because men in the ages that have gone did not realise or understand this essential fact that the mighty Empires of the past lost their glory and fell into decay. A nation that establishes itself purely on material things must eventually perish, it has no reserve vitality, nor power, nor

* All rights reserved.

force on which to draw—it has nothing to bind it into cohesion. It is like the immature tree of which I spoke before which is forced into bloom but because the sap flowing through it is insufficient and poor it shrivels after the effort of flowering instead of growing and flourishing and producing more flowers in beautiful succession, which it would do if it were full of healthy sap. We have lived in the most wonderful period of the world's history; it is full now of glorious possibilities. It is up to the men and women of this country—this England that we love—to live to make her noble because so many have died to keep her free. It is a great inheritance. Their task is not a light one, but if each and everyone will be honest enough, and brave enough, to do his or her utmost to think spiritually and act accordingly she will reach and hold a position that no nation has ever approached. Men must learn to think greatly, to realise they are sons of a great King, the greatest of kings—God, and because of this they must behave royally, they must be above doing what is petty, mean and unclean. They must learn to think universally and then they will forget their own small individual troubles. They must realise the true brotherhood of man and their duty to each other, they must learn to be unselfish. It is as I said before, not easy. It means each must try to climb that "Difficult Road" to the top of the Mount of Vision. And the guerdon? For each individual health, strength, honesty, purity and unselfishness of character, wonderful happiness through the content that comes from the "peace that passes all understanding," and for the nation composed of such people unexampled and lasting prosperity.

MATERIALISATION: A CURIOUS EXPERIENCE.

By HORACE LEAF.

I read with great interest the strange story of C. T., in *LIGHT*, page 455. In her presence a hand—presumably that of her husband sleeping in the next room—materialised at her bedside.

Last June I had a similar experience in Edinburgh. I would not venture to record it but for the confirmation it appears to receive from C. T.'s experience.

One night I retired to bed and fell asleep, but was awakened later by something moving in the bed at the back of me and against my right shoulder. On attempting to turn round, I discovered that I was in a cataleptic state, able only to move my head up and down, and my right arm freely about. Realising from past experience that something had probably materialised, I immediately looked at the pillow, which was quite visible, and purposely moved my head up and down several times, and then looked fixedly at the window facing me, with the intention of remembering these things, should I happen to fall asleep after the object had dematerialised. Then, putting my right hand over my right shoulder, I seized what appeared to be a human hand.

The fingers were long and tapering, in no way resembling those of anyone I knew; but this was doubtless due to the fact that they were only partially materialised. Feeling some resistance on the part of my strange visitor I began to coax it, saying: "Come along. Let me see you. It's quite all right," or words to that effect, at the same time gently pulling the object over my shoulder.

Imagine my surprise when on getting it in front of me I saw it was a replica of the face of my wife, who was at that time in London—four hundred miles away!

At the time I had not the slightest doubt it was my wife who thus appeared to me. What makes the matter more convincing was the conversation I held with the form, in which among other things it mentioned a matter concerning an acquaintance of my wife's and myself in whom I had practically no interest. Before the form dematerialised I turned round facing the wall for greater comfort, the head and hand, which I still held, turning with me. Finishing our conversation, we said good-night to each other, and I fell asleep, awakening in the morning none the worse for my strange adventure.

I mentioned the matter to my hostess, her son, and her sister at breakfast, and immediately wrote to my wife, asking whether anything unusual had happened to her the previous night. All that she could remember was that she had fallen asleep whilst thinking deeply of me.

This coincides with the case of C. T.'s husband, who meant to bid her good-night, but fell asleep without doing so.

Another interesting similarity between C. T.'s experience and my own is that in each case only partial materialisations occurred. C. T.'s materialised finger is paralleled by my materialised head and hand. As to whether an arm ma-

terialised I am uncertain, as I distinctly remember wondering how the hand and head were related since I could neither see nor feel an arm or shoulder. That so much more should have materialised in my case than with C. T.'s, is probably owing to my possessing some materialising power, as I have had such manifestations before (though never in the case of living persons). Unfortunately, when this has happened I have always been alone.

It is a grave drawback that such experiences as the above cannot be demonstrated to others, but must rest upon the testimony of a solitary witness. There are, I believe, upon record one or two cases where more than one person has been present on such occasions; but such phenomena are apparently quite beyond scientific experiment at present. They serve, however, as additional instances of a psychic law about which we know very little, but which nowadays few well-informed people would venture to deny.

FATHER CHRISTMAS AND THE FAIRIES.

By MRS. PHILIP CH. DE CRESPIGNY.

Has any clairvoyant seen and recorded any instance of a sight of Father Christmas? If there be any authenticated case of the sort it might help to a conclusion as to what the "fairies" lately photographed really are.

There are two solutions offered. There may be more, but I have not heard of them.

That they are thought-forms only—the crystallisation of the imaginative thought of generations of children, and of their elders; visualisations so persistently conceived as to assume a form and a degree of life in finer matter. The arguments urged point out that, even to the Pan-pipes, they take on the form and accessories—such as clothes, pointed caps, wings, and so on—of the conventional fairy, and are, therefore, the outcome and presentment of what has had birth in man's brain. There is much to be said for this view. If we ourselves, as some have it, not unreasonably, are God-created thought-forms, the result of His imaginative conception, inspired with a spark of His Consciousness, and, therefore, gods-in-little, it is reasonable to suppose that we in our turn can also create thought-forms that, through the concentrated thought and attention of long periods of time, become likewise inspired to a vastly lesser degree with consciousness and a power of independent action. The characters of Shakespeare, Dickens, of all fiction that really lives—certainly of Sherlock Holmes—that none of us will ever believe was not an independent entity—would all come within this category. We know that thought is a real thing, a form of matter transmuted by the brain from the physical matter that feeds it; the question is, does it explain the phenomenon of the fairies? There is much to be said for the thought-form theory.

But, again—in primitive times when man was nearer nature, clairvoyance was much more general than it is to-day. Why should it not be that the "fairies" are nature-spirits—the real thing, in fact, and that the conventional fairy of to-day was built up on the knowledge acquired through the inner vision of what was already in existence? This is to me the more likely explanation of the two. Man, inspired with what one may call a reflection only of the creative power of the Deity, has never been able to create any form or conceive any vision of anything not already come within his own observation. He adapts, in fact, from things already created. His imagination is limited; it cannot fly beyond the bounds of what his senses have observed. That is why it is so impossible for those in Four-dimensional space to translate to us in three-dimensional. It appears to me easier to believe that the sylphs, gnomes, salamanders, monsters of mythology, and nymphs, banshees, and all the rest of them, were not born of man's thought, but have existence independently of him.

If a photograph of the snow-bearded, benevolent old man laden with Christmas presents and making his entry down the chimney—who is obviously born only of children's brains—should ever be obtained, it would be evidence favourable to the thought-form theory in explanation of the fairies, but if Father Christmas, that most lucid and persistent of visualisations in all countries, remains invisible to the camera, it would argue, at all events negatively, that the fairies are not altogether of the stuff of which dreams are made.

"LIGHT" DEVELOPMENT FUND.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the following sums:—

	£	s.	d.
Amount previously acknowledged ...	90	13	0
Miss Edith Cole ...	3	18	0
Mrs. A. S. Anderson ...	0	12	0
	£95	3	0

THE CHRISTMAS REVELATION.

It is interesting to note that, according to St. Paul, the actual object of the revelation of or by Jesus was to give "the light of knowledge." How curious is it that Christendom has, for the most part, acted as though the object of Christianity was to bother us with mysteries! Surely the object of a revelation is to reveal, to simplify the difficult, to throw light upon dark problems, to solve mysteries, or dissipate them! And truly, spiritual Christianity, rightly understood, is a clearing up of mysteries, and not an addition to them. We have suffered many things from the critics; but we have suffered more from the commentators. Said one, only half in jest, "How plain the New Testament would be if it were not for the explainers of it!" And so we may say, "How plain the Gospel of Christ would be if it were not for the creed-makers!"

According to Paul, the "knowledge" which Jesus came to bring is "the knowledge of the glory of God." "Of the Glory" be it remembered. "The glory" must mean the heavenly goodness, the spiritual beauty, the shining justice—that which makes God what one well called "The Altogether Beautiful of the universe." When we think of the old vehement assertions of total depravity, a cursed earth, a fallen race, an angry God, and an eternal hell, and then turn to this revealing of "the glory" of God, it is like waking from a nightmare to find that a sweet summer morn has dawned; it is like leaving the dingy crypt of a musty cathedral in order to ascend a hill and see the sun rise.

Paul's assertion culminates in the statement that this "light of the knowledge of the glory of God" shines in the face of Jesus Christ, a statement which has really nothing mysterious in it. Paul also said that this light shines in our hearts—the same light. Jesus, then, was a revealer of God, and specially so as a spiritual light. His compassion, His forgiving spirit, His victory over self and over the powers of evil, were revelations of the Infinite Love. His Sermon on the Mount and his Prayer were wonderful and sufficient disclosures of the spiritual bond that united God and Man. When He took the little children in His arms, put His hands upon them, and blessed them, He revealed "the glory" of the Father God. When He dared to touch the leper, and make him clean, He manifested the heavenly healing power. When He calmly faced and fought the world's ignorance and brutality, and made His way from earth to heaven through manger and through cross, He gave to the world an object-lesson which revealed, as no splendour could do, the eternal secret of the heavens.

But He stands not alone as the revealer of the glory of God. The happy mother, this Christmas time, may say with George Macdonald:—

My child is lying on my knees,
The signs of heaven she reads;
My face is all the heaven she sees,
Is all the heaven she needs.

I also am a child, and I
Am ignorant and weak;
I gaze upon the starry sky,
And then I must not speak;

For all beyond the starry sky,
Behind the world so broad,
Behind men's hearts and souls doth lie
The Infinite of God.

So, Lord, I sit in Thy wide space,
My child upon my knee;
She looketh up into my face,
And I look up to Thee.

There is the perfect truth. As the child looks up to the happy mother's face, and sees there all the heaven it needs, so we, looking up to Jesus, looking up to the beautiful heavens, looking into our own souls, behind and beneath and above all passion, sin and fear, see the ever-shining light of the ever-present God.

That faith is enough to live by; it is enough to die by: and we shall lose it only as we lose the stars, when they melt and are lost in the glorious sea of light—in the splendour of the perfect day. J. P. H.

ERRATUM.—In the concluding line of Dr. Powell's address on "The Last Judgment" (page 463) "The Land of Magnificent Distances" is unfortunately and absurdly printed "the Law of Magnificent Distances."

EVERYTHING in nature is engaged in writing its own history; the planet and the pebbles are attended by their shadow; the rolling rock leaves its furrows on the mountain side; the river its channel in the soil; the animal its bones in the stratum; the fern and the leaf inscribe their modest epitaphs on the coal; the falling drop sculpts its story on the sand and on the stone—not a footstep on the snow or the ground but traces in characters more or less enduring the record of its progress.—EMERSON.

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W.C.1. Tel: Museum 5106.

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to the Manager. Cheques and Postal Orders should be made payable to "LIGHT."

Subscription Rates.—Twelve months, 22/-; six months, 11/-. Payments must be made in advance.

All applications for advertisements must be made to J. H. GORING, Graham House, Tudor Street, London, E.C.4. Tel: 13124 Central.

Rates.—£10 per page; 10s. per inch single column; societies, 8s. per inch; classified advertisements, 9d. per line.

AT CHRISTMASTIDE.

THE GOLDEN MILESTONE.

The time was when the Christmas feast was said by waggish folk to be an especially appropriate time for LIGHT, for it was the time for ghost stories—the "creepy" variety, in which the ghost came in as a fearsome, unnatural creature, "with a flavour of churchyard mould." But although we have found that the ghost of fiction and tradition was very often founded on fact, he carried with him so much of superstitious embroidery that, having made the acquaintance of the real ghost, we have no further use for any spurious variety, either to point a moral or adorn a tale.

The "affable familiar ghost"—a man, a friend, a brother moving in worlds as natural as this and vastly more genial—has replaced for us the spectre, the bogle, the hobgoblin. The public has moved on to a certain extent with us, and has grown not only willing but eager to hear of ghosts that neither affright the gaze nor affront the reason. Here and there amongst the ignorant and self-sufficient who think that when you are confronted with a thing you do not understand the best thing to do is to snigger at it—amongst these people we still hear a derisive cry of "Spooks!" but it is a very subdued one to-day. It has grown thin and shrill and there is a dubious note about it. The events of the last few years in connection with Spiritualism have taken much of the old cocksureness out of the Sadducee. The real ghost story is having upon him the effect that the ghost story of the old type had upon its old-time auditors—it is giving him cold shudders. If he was never afraid of ghosts before he is beginning to be very much afraid now. We are producing for his discomfiture a ghost that will stand scientific scrutiny—"the ghost in man, the ghost that once was man," and that, we may add, still is man.

That is quite a new Christmas Ghost Story, a story which round the Yule fire this year will be illustrated for many of us by signs and tokens of the actual presence and companionship of the ghosts themselves—our friends and companions, with us still although unseen, because of some (probably very slight) difference in their condition as a result of having lost the garment of flesh.

It gives the Christmas fire an added brightness, a warmer glow—it gives a new occasion for happiness. It banishes for good the old sad memories that for many of us used to linger about the Christmas festival.

Science is having its word in great books, Philosophy is taking close account of the matter, and the Average Man, sometimes shrewder than both, especially when it is a human question, is awakening to the fact that life is rather larger and longer than he thought it was.

Just now we would rather consider the Poet, for he has always been the seer, and his vision has sustained the thought and hope of humanity through the ages. We take the homely poet of the affections, Longfellow, who got nearest the heart of the mystery which we are solving to-day in practical experience.

There is no Death! What seems so is transition:
This life of mortal breath
Is but a suburb of the life Elysian
Whose portal we call death.

To him, as he sat by his evening fire, came the sense of spirit presences:—

Then the forms of the departed
Enter at the open door;
The beloved, the true-hearted
Come to visit me once more.

Again he can write:—

There are more guests at table than the hosts
Invited: the illuminated hall
Is thronged with quiet inoffensive ghosts
As silent as the pictures on the wall.

That is because:—

The Spirit World around this world of sense
Floats like an atmosphere, and everywhere
Wafts through these earthly mists and vapours dense
A vital breath of more ethereal air.

We could spangle the pages of LIGHT with gems from the poets as with stars, all proclaiming the presence and companionship of spirits. But Longfellow is the most worthy of attention here, for we are dealing with homely human things as best befits the Christmas fireside.

It was dear Charles Lamb, who saw things quaintly rather than deeply, who said that in his dream life he cultivated the acquaintance of phantoms as knowing that he would ere long be a phantom himself. To-day he might speak more hopefully, and say with us that he cultivated the friendship of spirits as knowing that he was himself a spirit.

That is a thought we may also carry with us to the Christmas fireside; that we may welcome our spirit companions the more ardently as being no less spirits than they, although a little handicapped by the troubles of this mortal life, and not yet made free of certain sordid bodily necessities. But even that condition we may outsoar for the time—in thought, aspiration and sympathy. At its worst Christmas stands for a Golden Milestone on the way home. At its best it may be a period of spiritual emancipation and expansion—a foretaste of the greater Fellowship and the diviner Festival to come—"So hallowed and so gracious is the time."

THE SEASON'S GREETINGS FROM THE OTHER SIDE.

BY THE REV. C. DRAYTON THOMAS.

As Christmas and the New Year approach I am reminded of the most remarkable expression of good wishes ever addressed to me. It happened two years back. I was in frequent communication with my father through Mrs. Osborne Leonard, and for some months he had given me book-tests, often introducing others of a similar type, but referring to book titles. During my last sitting before Christmas he asked me to look in my study at a certain spot, which was indicated within a few inches latitude. There I should find a book the title of which expressed his Christmas wish for me. Having changed about all my books so that memory should be of no assistance in these experiments I was entirely in the dark as to what titles were in the vicinity described. On going home the title that greeted me from the particular part of the shelf described was "Heart's Ease." Outside came the carol singers with their "God rest you, merry gentlemen." It was the same wish differently expressed.

I next visited Mrs. Leonard in the second week of the year, when Feda, her control, transmitted the following:—"Within a span is a title expressing a New Year's wish, to you in particular; he would like to include your wife, but is afraid he must leave her out in this instance. You will understand why when you see the title, for either that or the sub-title will give you the clue as to why he does not include her in this." Now, I found it quite impossible to conjecture any title which, used as a New Year's wish, would not be equally suitable for us both. But my father constantly exhibits a mental ingenuity which leaves me in the rear. Immediately beneath the book from which the span was to be measured there stood one by Professor Charles exhibiting the motto of the Oxford University Press, "*Dominus Illuminatio Mea*." No wish for the New Year could have been more gratifying than this prayer for Divine enlightenment, and the fact of its being coupled with the name Charles showed why it had been singled out as personal to me. My name is Charles. Both these ingenious expressions of loving thought from the other side gave me a pleasant surprise, and a renewed sense of touch with the sender. If it be objected that my father might have expressed his good wishes more directly my reply is that he had already done this, and these two title-tests were added by way of exhibiting his close acquaintance with my home surroundings.

FROM THE LIGHTHOUSE WINDOW.

The working of the heaven of Spiritualistic ideas is to be seen in the Law Courts. The other day, at Brockley, Judge Parry questioned a witness concerning a noise of bagpipes coming from a house next door, and continued: "It may be hallucination on your part. We have heard of many eminent people returning to earth playing banjos. Perhaps your spirits play bagpipes instead."

And at Bow County Court this illuminating passage was recently reported:—

Mr. Abinger: I object to evidence of a conversation with a man who is now dead.

Judge Graham: I agree.

Mr. Abinger: A dead man cannot come here and answer questions.

General Booth, at a Salvation Army meeting at Clapton, on December 16th, gave an account of his recent visit to Canada and the United States. Hearty laughter greeted his remark that at one meeting which he addressed a Spiritualist came forward and said he had had a message from the "Old General" (the present general's father). The message was that the "Old General" was dissatisfied with Heaven. He thought there ought to be some alteration there.

Miss Julia M. Smith's account last week (p. 472) of her experience at Hampton Court recalls many previous instances of figures seen in these historic surroundings. Mrs. Russell Davies (Bessie Williams) has put on record the dramatic story of her seeing there, and conversing with, the two Queens, Catherine Howard and Jane Seymour.

A writer in "Cassell's Family Magazine," who was a resident in the Palace, once related, some years ago, how on a certain night she was aroused by her cook, who was in deadly fear because she had seen a tall lady, dressed in black, with a long train, come through the Queen's Gate, though the door never opened when she came out, nor shut after her.

The next day the cook came to her and said: "If you please, mum, I must leave you this very day. I came to oblige you, mum, and left a pore lady in town, who I was nursing, very bad with haricot (varicose) veins, but I can't stay no longer in such a place as this, where the partition of Anne Bullion (Boleyn) walks, and where the ghosts are so harbacious (!), and it worrits me dreadful to think of it. My only comfort is, mum, that them ghosts is all royal ones."

At the last social gathering of the L.S.A. the outburst of applause which greeted Mr. Engholm's announcement that he proposed to give Readings from the Vale Owen Script showed how deeply our members are interested in these messages.

We referred last week to two articles on Spiritualism in the "Pall Mall Gazette." The discussion started on Monday with an article by Mr. Arthur Lynch on "The Humbug of the Spiritualists." Champions were quickly forthcoming. Next day there was a powerful reply from Mr. Roger Pocock, and on successive days articles by Mr. David Gow and Mrs. de Crespigny were published. On Friday, "A Scientist" took the side of moderate opposition.

Mr. Pocock said in his article: "The thirty-eight volumes I possess of messages purporting to come from the 'dead' present a body of testimony concerning the spirit realms which only very stupid people could possibly deride. Some of these tests are of great value as literature; nearly all are lucid, the worst are readable. Comparative analysis shows that in the main they are agreed on all essential statements."

Mr. Pocock concludes:—"The study, then, upon which we rest our hope of proving the immortality of the soul is not, on the whole, a tissue of nonsense, quackery, fraud, and vulgarity. It is not disturbed or distracted by the exposure of cheating mediums. It is not even dispersed and exorcised by the ridicule of good men like Mr. Lynch, who, being blind, would have us bandage our eyes lest we should see."

The message entitled "For the Peace of Ireland," which appeared in our last issue (p. 463) has attracted considerable attention, and has been received with satisfaction even in some unlikely quarters. Certainly, the message in itself was a counsel of excellence, from whatever source it may have come.

The Rev. C. Drayton Thomas, in a recent address on Spiritualism to the members of the Bickley and Widmore Literary and Debating Society, said at the outset that he

did not propose to waste any time with endeavours to prove what he thought had been abundantly proved, but would speak on the significance of the great fact that it was possible, under conditions which they did not fully understand, to communicate with those who had loved them and who still loved them, though risen to a higher state of existence.

This recalls Dr. Hyslop's famous remark ("Life After Death," p. 306), "I regard the existence of discarnate spirits as scientifically proved, and I no longer refer to the sceptic as having any right to speak on the subject. Any man who does not accept the existence of discarnate spirits and the proof of it, is either ignorant or a moral coward. I give him short shrift, and do not propose any longer to argue with him on the supposition that he knows anything about the subject."

Mr. Drayton Thomas is evidently active in making known the true facts of Spiritualism, for we see from the "Jewish World" that he has been delivering a lecture on Spiritualism to the Jewish Old Boys' Club. At the close of Mr. Thomas's remarks there was an interesting discussion.

We notice that the "Eastern Morning News" (Kingston-on-Hull), of the 12th instant, has a leading article endorsing the attitude of LIGHT with regard to the conjuring performance given recently at Pocklington by the Vicar of Wislow, Sussex. Our contemporary writes: "The Rev. W. E. F. Rees gets his reply in very dignified fashion this week from the Editor of the Spiritualist paper, LIGHT, who puts before him a few questions which those who are now following the psychic developments of to-day will be very interested to see him answer."

The Diarist in the "Pall Mall Gazette" writes:—"Sir A. Conan Doyle, the famous author of 'Sherlock Holmes,' believes that we have entered on a new apostolic age, and that it is the mission of those who have received the latest message of Christianity to go forth, even unto distant lands, and proclaim the faith that is in them. This attitude explains, I believe, his interesting pilgrimage to Australia as an Apostle of Spiritualism. Sir Arthur and Lady Conan Doyle, with their respective secretary and maid, left England last September, and since their arrival have been touring the cities. The novelist may be described as a 'star' turn on the Spiritualists' platform, and I am not surprised to hear that he has had crowded meetings everywhere."

By the way, we notice that this week "Sherlock Holmes" was filmed at the Ambassador's Theatre, the part of the great detective being impersonated by Mr. Eille Norwood.

We observe that there is in some quarters a proposal to establish Home Circles, but this is a recommendation that needs to be followed with discretion. It is very necessary that such Circles should be under the control of persons of mature experience in the subject. Consequently, we cannot approve of indiscriminate efforts in this direction.

The phenomenon of materialisation is sufficiently rare nowadays to make it interesting to record a successful séance described in the "Two Worlds" by Mrs. Gladys Davies, which occurred during her recent Northern tour. The medium was Mr. Potts, and seven fully materialised forms are stated to have appeared, in dim gas light. The names of the twenty-two sitters are appended to the report.

Dr. Ellis Powell, in the "National News" (December 19th), discusses the question whether the Angels at Mons were a reality. He says:—"The tale is true. At Bethlehem, as at Mons, the messengers of God, by drawing upon the boundless reservoirs of Divine power, made themselves visible. Bethlehem and Mons stood for crises in the history of humanity, when the intervention of the highest spiritual forces had become necessary, and it took place."

He continues:—"As we hear the venerable Christmas story, as we sing the unforgotten Christmas hymns, teeming with associations that are too sacred for utterance, we may be quite assured, largely thanks to the progress of Spiritualism, that we are concerned with solid fact, and not with conventional fiction. The herald angels did sing on the world's first Christmas morning."

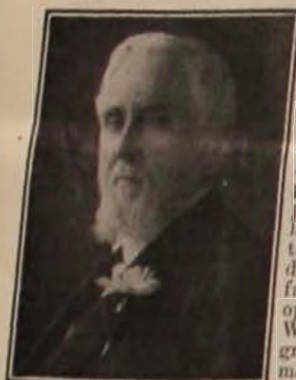
We are informed that Sir Philip Gibbs, the famous war correspondent, has accepted the editorship of the "Review of Reviews," the first number of which, under his auspices, will appear on January 15th. We are glad to learn from him that he intends "to search out the truth-tellers in all classes and countries," and to publish articles on the most vital problems of the age, while retaining the general character of the Review, established by the genius of the late W. T. Stead.

PSYCHIC PHOTOGRAPHY.

Practical and Theological Aspects of "Supernormal Pictures."

By JAMES COATES.

Fourth Article: Continued from page 467.



MR. JAMES COATES.
Author of "Photographing
the Invisible," etc.

book-case." Mr. Blackwell thereupon sat and obtained a capital likeness of his father, wearing the white stock as in

Mr. H. Blackwell, of London (a member of the S.S.S.P.), is a gentleman of whom it may be said that few men have had such experiences—at home or abroad—with photographic mediums. With the late Mr. Boursnell, of Shepherd's Bush, he had many interesting test experiences. The fact of psychic photography is for him no longer a debatable matter, though to me some of the deductions to be drawn from that fact are very much so. His opinions are appropriate here. When I was writing "Photographing the Invisible" he gave me valuable help. I remember that he told me in a letter that one day Mr. Boursnell informed him that: "There is an old gentleman here who says you have a painting of him at home in your dining-room, near the

like their last photographs, except that they are now surrounded with spirit drapery." (The italics are Mr. Blackwell's).

But granting the possibility of the departed refreshing their memory by referring to photographs or portraits, the evidence for the actual photographing of the old gentleman in spirit is not strong. The supernormal portrait obtained was that of the departed as he appeared in earth life.

I have already referred to semi-materialised forms and the fact of their being photographed. But even here, while accepting the facts, the law of identity underlying all these phenomena—materialisations, etherialisations, psychic photographs and other resemblances—has yet to be solved. An attempt must be made to do so later, as identity is the crux of the problem.

In the remarkable supernormal photograph of Mr. A. W. Hobbs—which might be a case of refreshing the memory of the departed son and soldier—we have not only the recognisable features of the young man, but part of the frame of the locket, in which his treasured portrait was carried on his mother's breast. The psychics, Mrs. Buxton and Mr. Hope, had never seen that locket. It seems clear that the portrait was a psychic production—a photograph, not of a departed spirit, but of the locket and the picture therein. The how and why are unsolved. My conjecture is that the mother had a burnt-in memory of her dear boy, and strengthened her vision by frequently looking at the locket. The original

TWO PORTRAITS OF A. W. HOBBS.



FIG. I.

Fig. I.
Taken in France
during life. A
painted reproduction
of this portrait
was kept in a
locket and worn by
Mrs. Hobbs.



FIG. II.

Fig. II.
Taken at Crewe
after death. Mr. and
Mrs. Hobbs, sitters.
Mr. William Hope,
photographer, and
Mrs. Buxton
present.

NOTES ON ILLUSTRATIONS.

I am indebted to Mr. E. T. Hobbs, of Purley, for permission to produce the portrait of his son, who was killed in France. To aid identification a photograph of his son, taken in life, is also given (Fig. I). In April or May, 1919, I had several conversations with Mr. Hobbs about the psychic picture, which proved to be an attempted reproduction of a painted portrait in a locket, which the mother was wearing, and which had not been seen by the psychics, Mrs. Buxton and Mr. Hope. Mr. Hobbs expressed his doubts and wondered why this should be so. Part of the frame of the locket was reproduced also. I had no difficulty—even if the psychics had seen the locket—in assuring Mr. Hobbs that the psychic production was genuine. The intelligences operating had succeeded in obtaining an identifiable portrait from that locket. It was not a photograph of a spirit, but a portrait produced by spirit power.

the painted portrait at home. Mr. Boursnell had never seen that portrait. Since then Mr. Blackwell has assured me that it was the photograph of his father. I had assumed it might be the psychic production of the painting, but Mr. Boursnell described the old gentleman as being present. If Mr. Blackwell's deduction is correct, the problem arising therefrom is not yet solved. However, to help investigators to a solution of the difficulties presented by this and similar results, Mr. Blackwell said:—

"Some spirit people seem to find it very difficult to remember how they look in earth life, and refresh their memory by referring to a photograph or portrait. I have had the privilege of photographing some partially materialised spirits in my own house. They were clearly visible to the visitors and myself. Yet, two of these forms are exactly

In getting permission (November 1st, 1920), to use the photographs, Mr. Hobbs wrote:—

"Did I tell you that about six weeks after I obtained the first excellent result at Crewe, I asked Mr. Hope for a still further test of the reality of the phenomena? To this Mr. Hope consented. Under strict tests—which I need not detail—I again got my boy's picture on my own selected plate. It is not a duplicate of the former one (Fig. 2), and differs especially in the drapery effect, and the absence of the miniature frame."

This proves to be the better likeness of the two of the late Mr. A. W. Hobbs. But I found it too delicate—without touching up—to reproduce in these pages. It is a very striking case, but does not stand alone. A genuine portrait produced by spirit power, but distinctly not the photograph of the original, in spirit.

was not merely a son, but a friend and companion. Nay, more, Mrs. Hobbs had actually put the chain and locket on, before going to Crewe, in the deep and ardent hope of obtaining a portrait of her boy.

We know something of telepathy, and have experimented in thought-transference. We know the first is the more powerful, operating as it does below the threshold of consciousness. It is conceivable that the intense thoughts of the parents—especially the mother—found a resting place in the subconscious stratum of either Mrs. Buxton or Mr. Hope, or of both. Their guides, operating in their aura, became aware of what was sought and produced or precipitated or otherwise deposited the picture of the departed on the plate.

I do not say I have solved or can solve the mystery, but

the fact that there was an attempted re-production of a material object, not of a discarnate spirit, calls for calm reflection, and suggests that all so-called spirit photographs are of material—i.e. invisible—objects, produced by supernormal power. Telepathically or not, it seems to me the bulk—if not all—of these psychic productions have a material basis—whether photographed or deposited on the plate.

Although it is most difficult to speak with full assurance of anything beyond the fact of psychic photography, it would be interesting to note a few more opinions—in due course—for and against my tentative statements based on results so far as these are obtained.

Mr. Frank Foster, of Grand Rapids, Michigan, a medium photographer for over forty years, and who took pictures in various cities in the United States, was convinced that the faces were not produced through the lens. Hence he posed and took his sitters in the ordinary way. This done, the camera was treated as a dark chamber, over which the sitter and he held hands. When a shock was experienced, the plate—as in psychographs—was said to be operated on. In this way both Frank Foster and his son, Bemier, obtained thousands of identifiable psychic pictures. We know similar results have been obtained through most psychics—while not adopting Foster's methods of procedure. Plates have been operated upon not only in the dark slides, or carriers, but in packets of plates, which have not been exposed to light. Most mediums generally keep their negatives. Not so with either Wyllie or Foster. The former, while in America and in this country, had no desire to carry about his negatives and left them behind. He did this in Rothesay, Edinburgh, Glasgow and Manchester. He was delighted to let some interested investigators develop the negatives. Mr. Ward, a well-known dealer in photographic supplies in Manchester, not only tested, but developed Wyllie's plates. Poor Wyllie did not mind. No one was more pleased than he when identifiable pictures had been obtained. As to Mr. Frank Foster, who travelled much and who had no studio, he sent the bulk of his work to Mr. C. B. Scott, 340, Fulton-street, Brooklyn. This practical photographer, in his letter to me (dated May 6th, 1900), said: "All of his (Foster's) have two to four faces, and we have always been watching to see if we could detect the same faces, but we have never been able to do so."

Mr. Scott did not doubt the fact of obtaining these, but added:—

"I don't think the spirits have much to do with the matter, but there is something about it (spirit photography) hard to detect."

Mr. Scott had a photograph in which a sister of his was the sitter. There were several faces of relatives on it which he recognised.

As to Mr. Scott's conjecture, the fact remains that these supernormal pictures are only obtained in the presence of a limited number of media. Also that each medium's work has its own special characteristics. Boursnell's work being different from that of either Mr. Wyllie or Mr. Hope. In the work of the last mentioned, again we get a clearness and definiteness that are not so marked in the work of Mr. Vearncombe. But the latter's mediumship is of comparatively recent date.

Do we not get, then, in psychic photography the decided influence of the operator's personality—as in all media—as well as evidence of intelligences in the invisible operating by or through them? It seems to me that this is true of all mediumship, and photographic mediums are no exception. The psychic results cannot be produced without them. The question is, "How much of the medium is in all or any communication, voices, or photographs?" Their equation is found in all. For instance, when a medium is over-worked, we have less evidence of spirit power. Indeed, whatever affects the psychics—be it cold, damp weather or sunshine, good nature, irritation, health, ill health, or old age—the bodily or mental condition affects their work. This is worth noting in passing. Still the greater questions remain. While we know that the camera can record things invisible, nothing—so far as research has gone—has been photographed which, although invisible, has not had material existence—whether stars or thigh bones, for that matter. The photography of materialised human forms is admitted. They cannot be classed as invisible. Can it be proved that the departed, whose material bodies are mingling with dust, or absorbed in the elements and therefore cannot reflect light, can be photographed? Can the departed assume at will a refined substance of some kind to be photographed? For so far as evidence obtains, only that which is material can be photographed. If spirits, by refreshing their memory or by any other unknown method, have, regardless of the lapse of time—our time—been able to assume forms like unto those they possessed in earth-life, then we must assume that they have the power to fashion themselves after or approximating to what they were while incarnate. Have we evidence for this occult, miracle-working operation either from the departed or from the photographs obtained? I think not, as will be seen from the suggestions thrown out, and from the reasons which will be presented for consideration. It is better to claim too little for psychic photography, than make claims which cannot be properly substantiated by evidence. To adopt the former method would be to be on safer grounds, for the acceptance of the fact of psychic photographs, etc., by either men of science or by—our last citadel—practical photographers.

(To be continued.)

CHRISTMAS HOLIDAYS IN THE LIFE TO COME.

By DR. ELLIS POWELL.

Year by year the Christmas holiday fever, with its indomitable gaiety, infects us all. In part, it is an instinct to get away from the noise, the whirl, and the conventions of the social complex which we have so laboriously built and so foolishly try to perpetuate. But it is also a survival of our prehistoric habits, a craving for the free and hearty life led by our far-away primeval ancestry. The craving survives, though the vast majority of us know not what it really is—just as the dog always turns himself round and round before he lies down on the hearth-rug, though he dreams not that this is an inherited habit from wild progenitors who did it in order to crush down the grass into a soft and cosy bed.

Well, we begin our Christmas holiday, and we wish it would last for ever; but after a time, after pudding and turkey have lost some of the zest they once inspired, we begin to turn a longing eye towards the old activities. The creative passion, the desire to be up and doing, which is characteristic of every healthy-minded man and woman, stirs our blood again. And when we find ourselves once more in the arena where we lead laborious days, we resume the interrupted tasks with more than the pristine vigour and a greater than the accustomed energy.

Are these holiday intervals a law of life, both in this world and in that which is to come? The Divine institution of a compulsory rest on every seventh day would suggest it. The theory is supported by the ever-stronger recognition of the beneficence of the periodical relaxation as evidenced in the ancient institution of the *dies refectiois*, and in the modern practice of early closing, the Saturday half-holiday (fast tending to become whole instead of half) and the annual vacation. Certainly a man or woman will do more and better work in a year of forty-four weeks' labour plus a total eight weeks' holiday, than in fifty-two weeks of unbroken toil. When we reach that world where (as the Spirit says) our congenial activities will follow us, is it not likely that the same law will hold good? We shall do better with 300 years of holidays out of every 1,000 years of eternity, than if the whole of each ten centuries were spent in tasks howsoever congenial to the enfranchised spirit.

And that is exactly what Christ has said. He knew the entire holiday philosophy. "In my Father's house," He declared, "are many resting-places." The word "mansions," with its suggestion of an elaborate and luxurious residence, is entirely foreign to the sense of the original; but then "mansions" itself, in its basic significance, only means a place where you stay, as the Scottish parson lives in his "manse." The "many resting-places" are the pauses for quiet and refreshment on the upward pathway that shall lead us all at last to the Beatific Vision. We can only dimly conjecture what they will be like. But of this we may be certain, that the best our hearts can desire in restfulness, in beauty, and in congenial companionship will fall infinitely short of the tender and gracious reality.

Not the least of the joys of an earthly holiday (but not always of a Christmas holiday) is the opportunity which it gives of quiet self-communion, away from the inexorable hurly-burly in which so many of us are immersed. We can look in upon ourselves, and see what manner of men and women we are. Let us, in these earthly interludes of retreat, think for a moment upon the many heavenly resting places. Perhaps we may cogitate with greater vividness and profounder interest if we reflect that while Christmas, 1920, finds us with the peremptory certainty of a return to the laborious arena of every-day life, it will be very different with us in 2020. Around us, then, will be the circle of eternal beauty, its thrill enhanced by the glad some retrospect of the River passed, its hope irradiated by the prospect of unending joy in spiritual progress and congenial labour. There will be no return to the toil and whirl, the tumults, jealousies, anxieties, and disappointments that surround us here. Reader, will 2020 find you and me among the workers of the summer-land, or shall we just then be guests in one of the promised resting-places, enjoying a celestial holiday with many a happy retrospect at our old terrestrial rambles by sea and river? I wonder. Let us agree to meet in 2020 and compare notes. With all eternity before us, we should not need to hurry over comparison.

To adapt the words of Browning's "Rabbi Ben Ezra":—

And we shall thereupon
Take rest, ere we be gone
Once more on some adventure brave and new:
Fearless and unperplexed
When we go onward next
What pathway to select, what armour to indue.

TO "LIGHT" SUBSCRIBERS.

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THE MESSAGE OF EVOLUTION.

DR. GELEY'S CONTRIBUTION TO THE LARGER SCIENCE.

Dr. Geley's book, "From the Unconscious to the Conscious,"* makes its appearance in English at a time when some of the ideas of which it treats are receiving an extraordinary amount of attention, not merely from the scientists but from the world generally. It is a notable proof of this interest that large and learned tomes dealing with psychic phenomena, even when published at high prices, are eagerly acquired by investigators and students, if it be well understood beforehand that the authors of such books are writing from first-hand experiences. The reading world, indeed, in this matter is very much more alert than it was. It has become aware that its inexperience has been traded upon in the past by a group of persons who have affected to give trustworthy and authoritative information upon Spiritualism and Psychic Research, in volumes large and small. It has found out that its money was obtained under false pretences by authors who, while well-informed on some subjects, were grotesquely ignorant on this particular theme, and so invariably took up the attitude of hostility, that being at the start always the most popular position to adopt towards any new idea or discovery. A critical attitude was well, but why should the reader be gulled into wasting time and money on ignorance and incompetence?

In the present instance we have an authoritative work by a distinguished French savant who, in a wide survey of the processes of evolution, traces the operation of the psychic factor even from the cell, and gives a definite scientific meaning to the philosophical poetical concept of the "creative idea" in Nature. He has taken a great step towards the perception of the essential unity of mental and material processes in Nature which is so necessary for all who aspire to see life steadily and see it whole.

Mr. Stanley De Brath, the translator of the book, has more than once in these pages given an able summary of Dr. Geley's system of thought, so that it is hardly necessary to recapitulate the argument here except in brief outline.

It may be interesting, however, to take some excerpts from the book under notice as illustrating the author's method in a matter that touches our subject closely:—

"What, then, does death matter? It destroys only a semblance, a temporary representation. The true and indestructible individuality assimilates, and so preserves, all the acquisitions of the transitory personality, then bathed for a time in the waters of Lethe, it materialises anew in personality, and thus continues its evolution indefinitely. Yes, that is what Nature teaches us very clearly, and Nature never lies. . . . If the realisation of consciousness is really the undeniable end of evolution, it is not possible to imagine the disappearance and annihilation of individual consciousness."

Here we have the scientific statement of a truth which in its philosophical or mystical form we have heard, or read, many times in the past in connection with the doctrine of Spiritualism as set out by its wisest speakers and writers, to say nothing of the inspired teachers of all ages who went to the principles of Nature for the source of their teaching.

The work, although moving on a plane of thought calling for the use of terms not easily grasped by the general reader, abounds in passages full of illumination. Thus:—

"Ideally, full consciousness should extend to the present, the past and the future. This implies a species of divination now incomprehensible. But this much we can logically infer: that it must be a state of knowledge of the Self and the Universe sufficiently extended to restore the past from oblivion, to permit the regular and natural use of faculties that are now transcendent and metaphysical, and to allow some insight into a free and happy evolution enfranchised at last from the darkness of ignorance, the bonds of necessity, and the pangs of suffering."

"Evil, in short, is but the measure of inferiority; alike for worlds and for the living beings they contain. In the lower phases of their evolution it is the price of this supreme good—the acquisition of consciousness."

"Death will no longer be feared either for ourselves or those we love. It will be looked upon as we look upon rest at the end of day—a preparation for the activities of the morrow. There will be no reason to desire it prematurely, for life will show a great predominance of occasions for happiness and a diminution of occasions for pain. Disease will be vanquished, accidents will be rare; old age will no longer devastate and poison existence with its infirmities, but instead of coming as it now does even before full maturity, it will come only in the closing years, leaving physical and intellectual strength, health, and energy untouched up to the end."

There is the message, as delivered by Science. It is a paraphrase of innumerable deliverances from truly inspired teachers which have been given for the last thirty or forty years—many of them the despised mediums of the Spiritualistic movement.

It is difficult to give an adequate idea of the magnificent range of the book, which seems to take in and imply all the

* Wm. Collins, Son and Co., Ltd. 17/6 net.

fundamental ideas of Science and Philosophy regarding the origin, processes, and general meaning of Life, conscious and unconscious. It deals alike with Physiology and Psychology: there are chapters on Hypnotism and Mediumship, and the problem of Supernormal Physiology is covered in a chapter in which the materialisation phenomena described by Schrenck-Notzing and Mme. Bisson are discussed. There are, by the way, a considerable number of photographs of these materialisations designed to give an idea of the process. Of one of these Dr. Geley writes: "This fine materialisation took place under my eyes, and I could follow its whole development."

There we may leave the book for the present, warmly complimenting its author on an invaluable contribution to the Science of the immediate future and on his good fortune in having a translator so able and so sympathetic and understanding as Mr. Stanley De Brath.

THE FIRE TEST.

EXPERIMENTS WITH D. D. HOME.

One of the phases of supernormal phenomena in which Mr. Andrew Lang was deeply interested was the "fire test," and the last letter which he sent to *LIGHT* dealt with this question.

It is indeed a fascinating subject. For most of us the earliest acquaintance with it lay in reading of the three men who were cast into the fiery furnace by the order of Nebuchadnezzar. When taken from the furnace, not a hair of their head was found to be injured. Nebuchadnezzar then was one of the earliest witnesses of the fire test, for it is recorded that he observed that his three victims were unhurt by the flames. But he saw more than this, for he is represented as saying, "Lo, I see four men loose, walking in the midst of the fire and they have no hurt, and the form of the fourth is like the son of God."

That testimony has a certain significance; it suggests that the immunity from fire did not reside in Shadrach, Meshach and Abednego themselves. There was a spiritual presence with them giving protection against the fiery element.

The account has doubtless long since been consigned to the limbo of myths by rationalistic critics and probably also by some of the "higher critics." But whether the story be true or not, its possibility has been demonstrated many times since, especially amongst those whom we know as saints, mystics, or wonder workers. It would be possible to compile a long list of such examples.

It was not always a question of complete immunity from fire. Sometimes the fire consumed the flesh of the martyr without apparently occasioning any pain—there was a great spiritual exaltation which raised the victim above the torments of the body. We remember in Foxe's "Martyrs" the story of a woman whose persecutors held her hand over a flame until it was almost incinerated, the victim uttering no cry. We recall how Cranmer placed his right hand in the flames and seemed to endure but little suffering.

The stages at which the power at work protects not only the nervous system but the flesh and clothing itself against fire are deeper and more mysterious. That they are not the monopoly of any race or religion, but rather powers in nature, is shown by the fire ordeals amongst savages of which there are so many stories.

The religious element may or may not come into the matter. Bernadette, the "Seeress of Lourdes," held her hands in a flame for a quarter of an hour without pain or sign of fire on them. Such, at least, is the testimony of Dr. Boissarie.

But amongst modern instances stand pre-eminent the experiments with D. D. Home, most famous of mediums. He gave many exhibitions of power over fire in the presence of capable witnesses—amongst them Sir William Crookes. It was established that there were no artificial forms of protection—no trickery—and Home's explanation was always the same. He was protected by the aid of spirits.

On more than one occasion Home strengthened his case by distributing live coals amongst the witnesses, although, as Mr. Andrew Lang notes, the power of resisting fire was not always successfully transferred. A clergyman, after receiving a red-hot coal had his hand blistered (perhaps his faith failed him or he was not a good subject for the experiment). On the other hand we have the case of the venerable author, Mr. Samuel Carter Hall, on whose silvery locks Home placed a live coal. Mr. Hall was not only unhurt, but not a hair was even singed.

Here and there we have come across other mediums who have been able to demonstrate the reality of the fire-test, but the feat has been possible only now and again under some special influence, and consequently there was no satisfactory scientific proof in the particular instances related, although the witnesses were always positive.

Fire-tests and other examples of power over the elements, while they have as keen an interest for many people as the fairy tales of our childhood, appeal to us chiefly as testifying not only to the existence of a spiritual element in Nature but also to the tremendous possibilities of the future when this power has fuller play and man becomes lord of all the forces below him in the universal order. Clearly he will never enter into his full inheritance until he realises its existence.

SPIRIT COMMUNICATION.

By H. W. S.

(Continued from page 467.)

My next experience was of far greater importance and complexity. It took place at the same friend's house, and under similar casual circumstances. It was in the afternoon of a bright sunny day. I had been there probably a quarter of an hour when the same lady called. Again she interrupted a conversation—saying, just as I had risen to leave: "Don't go yet—I have something to tell you." I resumed my seat, and she held a conversation with a spiritual presence which she averred was that of my wife, whom by this time she knew very well. There was nothing evidential about it, and when it ended I once more rose to go, but as I did so I was again requested by her to resume my seat, as there was a man standing by me, and he had abruptly introduced himself by saying: "Tell him that I have come to see him, too." She went on to describe the man with great minuteness—the clothes he wore, his height, hair and whiskers, the pallor of his face, and other details—and asked if I recognised him. I said I did not. She continued: "This man says you were his best friend, and he has come to thank you for your kindness to him." I gave several names of old friends who have passed on, but none of them belonged to this man.

The clairvoyant continued: "He is most anxious that you should recognise him. He says he had a great trouble through his own folly, and you helped him."

"Can you give me," I inquired, "an idea of his age or how long he has passed over?" She replied: "I should think he would be from twenty-eight to thirty years of age and that it is that number of years since he went out. Do you know him now?" I thought for a while, and said, finally: "I do not recognise this man."

"He says," she added, "that you gave him a sovereign." I replied that I had given sovereigns to more than one man in trouble. She went on to say: "He is very much distressed that you cannot recognise him." I said I was sorry, too, that I could not, as I was very wishful to do so.

Then came the dramatic incident of the proceeding. She said: "He has now put his hand into his trousers' pocket and has taken out a purse. It is a long, narrow sealskin purse with a clasp, and he has opened it, and dropped a sovereign into it. Do you remember him now?" I said I believed that I did, but to be sure I wanted something else.

Now, the only experience that I had of this class of phenomena until then was the incident previously described, and I was still a great doubter of their reality. But it flashed across my mind that I had the means in this case to subject them to a proper test. There was not a single living person left in this mundane sphere, but myself, who knew this man in this life, and the circumstances of his departure. So I said: "If this man is the person I know and have now in my mind, there is something else which I want to make me sure."

The medium proceeded: "I now see him differently dressed. He is in a very hot country, with a very oppressive air, which I can feel in my breathing. He is wearing a pair of loose cotton pants fastened at the waist. His shirt sleeves are rolled up, and the shirt breast is unbuttoned and turned back wide, and he has on a big, wide-brimmed straw hat, or what looks like it."

I said: "Yes, but there is something else."

The Medium: "Now I see him lying on a bed in a long room with several others. He is very ill, suffering from something in the chest, for I feel it so badly that I can hardly bear it. It is a very hot country; I feel smothering."

"Yes," I said, "but there is something else."

"Now," she said, "I see him holding up a sheet of paper—like large notepaper—bluish green, or some such colour."

"Yes," I said again, "but if he is the man that I remember, there is something else."

Then the clairvoyant appeared to take a somewhat strained look at whatever was within her vision, and said: "There is a signature at the foot of the paper."

"That will do. It is enough. I know the man."

"Now he smiles, and is gone," the lady concluded.

I was fairly astounded. I have many times since regretted that I did not ask for the name to be read, but I had never attended a seance, knew nothing about psychic phenomena, and was simply dumbfounded by having brought back to memory in this extraordinary manner particular circumstances in a man's life of which I was the only living being in the body who had knowledge. There were three other persons in the room at the time, who heard what passed, but to all of them it was a meaningless jumble. To me it was a chapter of life in which I certainly had a part. The medium was unborn when what she described about the purse occurred, and had never heard of the man.

This is the real, living story: Within 50 yards of the house where this phenomenon happened I lived in the year 1868. There lived with me a young man about 28 years of age. He was employed in the office of the newspaper of which I was editor and manager. He had charge of the accounts and cash. He was a good sort of fellow, but unhappily fell a victim to drink, and got into difficulties which led to the loss of his situation. One morning, at breakfast with me alone, he said he must get away

somewhere, and make a new start. I asked him what he proposed to do. He said he wanted to get to Liverpool where he hoped to be able to get a working passage to America—would I help him? I asked him how much he required, and he said enough to pay his railway fare and a few shillings over. I said "Will a sovereign be enough?" He said it would. I took a sovereign from my purse, and gave it to him. He put his hand into his trousers' pocket, drew out a long, narrow, steel-framed, sealskin purse, and dropped the sovereign into it. Then he collected a few things together, tied them in a parcel, and wished me good-bye with many tears. He was dressed exactly as described by the clairvoyante. A week later I received a letter from him to say that he had secured his passage to America.

I heard nothing more from him for two years. Then I received a letter bearing the post-mark of a town in the State of Mississippi. He said he had had a very hard time in the States through scarcity of employment, and had drifted down South intending to get to the nearest port from which he could get to the Pacific coast. He said I should laugh when I knew what he was doing. He was out of doors wearing a pair of cotton pants and a cotton shirt with sleeves rolled up and all open at the chest, and a great sombrero to protect him from the sun's heat, and his employment was the teaching of nigger children under a great magnolia tree.

Less than two years afterwards I received a letter from San Francisco. It was dated from a ward in a hospital in a particular street of San Francisco, and written on a bluish grey or green sheet of large notepaper. The writer stated that he wrote to me in fulfilment of a promise given to a young man who occupied the bed next to his in the hospital to inform me, as his only friend in the old country, that he was dead. In order that there might be no possibility of mistake when the promise to write was made he got the young man to write his name at the foot of the sheet of notepaper for satisfactory identification.

There was the name written by the deceased in pencil as clearly as I had seen it in his lifetime.

I have many times asked myself what part the subconscious played in this experience of mine. It must be considered what difficulty the clairvoyante had in bringing my conscious memory into touch with the incidents which were presented to her before she came to the crucial fact. This man had not wholly passed out of my recollection, but he certainly was far away from it on that day. It occurred to me in trying to explain his coming that he probably fell in with my wife on the other side, and learning from her that it was possible to communicate with this side came along with her. Of course, when my memory was recalled, all the facts were in my waking consciousness, and I used them for test purposes. If it may be regarded as a case of telepathy it is not a little singular that the pictures presented in the apparition should have taken the incidents in their chronological order of happening—which certainly was not an arrangement of mine. It was natural enough that the spirit should have given them in that order because he was awaiting my final declaration that I recognised him perfectly, and he did not stop his points of evidence until I was satisfied. Possibly if I had asked for the name written I might have had it. One circumstance has always impressed me—that he exhibited a blank sheet of paper with his own signature only upon it; which is conclusive that he held up the paper in the actual condition of which he had personal knowledge, and not written over as it was received by me. I think that is an extremely important point for consideration. My sub-consciousness must have had the record of a fully written speech.

VOLUMES OF MYSTERY.

In "The Happiest People in the World" (Wm. Rider and Son, Ltd., 5/- net), the Rev. Holden Edward Sampson gives us a message for the time, based on the Seven Beatitudes with which Jesus opened His Sermon on the Mount. Mr. Sampson finds the root of every kind of evil in human society and the cause of all selfishness, egotism, individualism, etc., in the fallacy that happiness depends upon the things that are attainable by money only. Surely he is putting the cause in place of the effect. The root of evil is the selfishness which, whether through the agency of money or by any other means, seeks its gratification irrespective of the good or happiness of others. "Love is the keeping of the law." While we sympathise with many of the ideas expressed it seems to us that the writer has confused the simplicity of the original teaching with over-elaboration. Every page is thickly besprinkled with words printed in capital letters, and there is much talk of Divine Mysteries—where no mystery seems to be needed. We can give less consideration, and no sympathy whatever, to the same author's "The Rise and Consummation of the Æon" (Riders, 6/- net), for here we are deluged with positive assertions, rivalling those of the late Dr. Cumming and the Prophet Baxter, regarding the end of the world and the final events and circumstances of the reign of Antichrist, including an awful massacre of the saints, from which, however, our friends of the Roman Church will be exempt because, forsooth, though they do not suspect it, they will bear the marks of the First Beast on their foreheads. Frankly, we are tired of this sort of thing in whatever guise it presents itself.

SOCIAL MEETING OF THE L.S.A.

THE CHILDREN AND THE ANGELS.

The Christmas Festival, as Mr. H. W. Engholm reminded us at the closing social meeting of the London Spiritualist Alliance on Thursday evening, the 18th inst., has always been specially associated with children, and has also from the very first been linked in childhood's imagination with the idea of angel messages and angel presences. It was a festival the joy of which, he was assured, was not peculiar to earth, but was shared in by the heavenly spheres, and especially by the little ones there. He, therefore, asked his hearers to return again in thought to their own childhood, and to help them to do so he had brought a number of beautiful lantern slides illustrating the ideas of well-known artists regarding angel ministry.

ANGEL MINISTRY.

The scene of the appearance of the angelic host to the shepherds "watching over their flocks by night" suggested to the speaker that the future destiny of the child Jesus was known to those heavenly spirits, while the angel's warning to Joseph led to the expression of his conviction that not that Babe alone but every infant born into the world had its guardian angel, for not one of us was less precious in the sight of the Almighty Father than was the Babe of Bethlehem. One of the most beautiful fancies of childhood regarding the advent of an infant into the world was that an angel brought it. If there was anything in that idea we might be sure that the angel, though handing over its sacred charge to the care of the earthly mother, would not forsake it, but would continue to watch over it.

Other pictures illustrated angel guardianship of the living, and angel ministry to the dying. The Vale Owen Script assured us that angel ministers, waiting for the released spirits of little children, would not suffer their tender souls to be saddened by the sight of their parents' grief, but took them at once to homes in the heavenly realms where they could play games and grow strong, and be taught. An illustration depicting the Saviour surrounded by the heavenly host recalled a description given to Mr. Vale Owen by "Arnel" of a similar scene in the tenth sphere—the angels forming themselves into a wonderful pattern, those nearest our Lord being of so pure a nature that they appeared like flames.

AN ANGEL VISITANT.

In connection with a view of the little parish Church at Orford, Mr. Engholm related an incident told him by Mr. Owen as having occurred there about four years ago. He was feeling so ill that when the time came for delivering the sermon he feared he should not be able to do so, but as he mounted the pulpit steps he sent out a prayer to his guide, "Zabdiel" to give him strength, and at once he was conscious of an influx of strength and vigour. After the service was over and the congregation had departed, a little girl who had been waiting behind, came timidly up to him and asked if angels ever came into the church. He answered yes, and she then told him that she had seen an angel with him when he went up into the pulpit, and that the angel smiled at her—the clairvoyant vision of the child thus confirming his own impression of his guide's presence with him in his time of need.

Having familiarised us with the winged and white-robed conception of angels portrayed by artists, Mr. Engholm endeavoured to give us an idea of what an inhabitant of one of the higher spheres really does look like by reading a description given by Zabdiel in 1913 of his own guardian angel—a wonderful description, aglow with colour and beauty.

Reminding us that throughout the Bible angels are never represented as coming on their own account, Mr. Engholm thought that as we grew in knowledge we should find that at the back of all angel ministry, as well as of all the Christmas spirit and the Christmas influence, was the Christ sphere. The great love that filled and overflowed that sphere was a mystery which even those high beings who dwelt therein could not reveal. We could only faintly realise what the coming of the Babe long ago meant. It was affecting the whole world. We could see it at work. Even the rats were coming out of their holes; and it was a good sign for evil to come out into the light of day. If we but let the spirit of Christmas prevail we might be sure that the good would yet win the day.

A feature of the evening which afforded great enjoyment to the audience was the brief musical programme provided by Miss Dorothea Walenn and Miss Emmeline Brooke. It began with a violin and piano duet, "Allegro" (Schütt), followed later by two piano solos by Miss Brooke "A Waltz in E" (Moskowski), and "Noel" (Balfour Gardiner), concluding with a violin solo by Miss Walenn, "Habenera" (Margetson).

Mr. Withall, on being called upon by Mr. Engholm to say a few words, made a special reference, after expressing his pleasure at being present, to the kindness these ladies had shown, not only on the present but on former occasions, in freely giving the Alliance the benefit of their splendid musical talents.

RELIGION REINTERPRETED.

"Religion and the New Psychology," by W. S. Swisher (Routledge, 10/6).

We owe the dear Germans more than we shall ever pay. So do they to us, but that is another matter! We owe them not only the war and most of its consequences, but a whole logical system and its results: Haeckel, who taught us that Christian ethics are as baseless in theory as useless in practice; Nietzsche and his Superman, ruling the slavish herd with the motto "Blessed are the war-makers," who "has searched the New Testament in vain . . . and found nothing that could be called free, kind, frank, or loyal"; and lastly Freud, who refers Religion to suppressed sexual instinct. The book before us claims to be "the first attempt in book form to apply Psycho-analytic or Freudian Psychology to the entire problem of Religion and the conduct of human life. It discusses in a rational manner the psychic phenomena of modern spiritism . . . and the myths of primitive religions." Our home-grown rationalists assured us that Religion originated in the dreams of savages, who found that the enemy clubbed yesterday visited their sleep, whence arose the idea of a spirit. It was a neat and harmless little theory. Some of us, however, thought that as there really are waking apparitions and premonitions, that fact might count for something and that prophetic inspiration might count for more. Others thought that God's Spirit works in men, giving courage, resourcefulness, self-sacrifice and decision. Wordsworth considered that "we grow by admiration, hope, and love." Plato thought an instinct for Beauty, Truth, and Goodness to be inherent in the nature of Mind. The Indian schools regarded Essential Being, Pure Intelligence, and Joy of Life as anterior and interior to human existence. The Hebrew pictured the life of the soul as the Breath of God, and the words of the Law and the Prophets as His inbreathing. Jesus said that the principle of life is unity with God, and that man's path of evolution is to follow that inward Guide. All these, it seems, are quite wrong. The "New Psychology" cares nothing for experiment and very little for history: it is founded on the Freudian Wish—the sexual wish. This book tells us that "Primitive Religion originated in sex" (p. 10), it is "idealised sex-emotion" (p. 17) in its higher forms, repressed sex-emotion finding another outlet. The whole book is permeated by this idea. "The Unconscious" is a mere question of "complexes"—groups of latent feelings and thoughts, mostly sexual; of which one of the chief is the "Oedipus-complex"—the fixation of love on one parent producing hatred of the other.

Spiritualism is barely mentioned, and only in the forms of table-tapping and automatic writing; it is dismissed in nine pages. "In modern spiritistic systems, the evidence is gathered either through professional or amateur mediums, or through such devices as ouija, planchette, automatic writing or the like. There can be no doubt (my italics) that the phenomena thus produced well up directly from the Unconscious." It is admitted that all spiritistic evidence may not be produced by the Unconscious, but nothing is said in explanation of any such. The Problem of Evil is settled in fourteen pages—it arises from neuroses or hysteria, and has no real existence. There are some passages in the book with which we can agree, but they do not flow from the premises. Even the old introspective psychology was better than this; it, at least, looked upward. The real advance must rest on a synthesis of the whole mass of normal and supernormal experimental facts, not on any small group such as mental aspects of sex. V. O. D.

BIRTHLESS and deathless and changeless remaineth the spirit for ever,
Death hath not touched it at all, dead though the house of it seems.
—ARNOLD.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—6.30, the President, Mr. Leechman.

Peckham.—Lausanne-road.—7, Public Meeting; 8.15, Mrs. Mary Crowder.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy O. Scholey; 6.30, Mrs. Mary Gordon.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11 and 6.30, Church service.

Holloway.—Grove-dale Hall (near Highgate Tube Station).—Closed Christmas Day. Sunday, 11 and 7, addresses by Miss Mary Mills, of Bristol. 29th usual meeting conducted by members. 30th, Dr. W. J. Vanstone, "The Spiritual Meaning of Stonehenge"; silver collection. 31st (New Year's Eve), grand social and dance; a welcome to old and new friends.

Brighton Athenæum Hall.—11.15 and 7, addresses by various Spiritualist workers; 3, Lyceum. Wednesday, 8, Mr. A. J. Howard Hulme; clairvoyance, Mrs. Ormerod.

QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

ANGELS AND SAINTS.

To Mrs. Stella Boyce, who sends me questions on this subject: (1) The "Recording Angel" is probably a figurative expression for the Memory, not merely the individual memory but that wonderful memory-record in Nature which stores up impressions of everything that happens. We see an example in psychometry which shows that every object we handle receives some subtle record of ourselves. "There is nothing covered that shall not be revealed and hid that shall not be known." There is really no necessity to imagine the existence of an angel with a book and a pen! That is merely a figure of speech. (2) As to the difference between Angels and Saints, an angel is literally a "messenger"; a Saint a holy person. That is all the words in themselves mean, however much fancy and superstition have embroidered the original ideas. As regards Cherubim and Seraphim, these are Hebrew terms, denoting orders of celestial beings. There is reason to believe that there is a truth behind these forms of imagery; that there are beings so exalted and unearthly as to justify the terms, however much of poetry and fancy has been woven round them in the minds of men.

FACIAL TRANSFIGUREMENTS.

Mrs. du Pont Lee tells me of a friend of hers in spirit life, a clergyman whom she knew in the flesh, and whose face is occasionally seen super-imposed, so to speak, upon the faces of other persons. This is not an unknown phenomenon to mediums and clairvoyants. It suggests that in certain cases a partial materialisation or an etherealisation for clairvoyant purposes requires a kind of focussing point involving the apparent transformation of the face of a medium into that of the communicator. Of course, in considering cases of this kind I do not overlook the possibility of fancy and imagination, but apart from these things, there are many well authenticated examples of this kind. A friend tells me he has had frequent experiences of the sort in his investigations of clairvoyance.

SPIRITS, WHERE DO THEY LIVE?

H. W. M. tells me he reads LIGHT with interest, but it has not yet converted him. That is a matter which we may regret for the sake of H. W. M., although it is not the particular function of LIGHT to convert people, but rather to assist them to convert themselves, if conversion is necessary, which may not always be the case, although anything that enables us to see our way a little more clearly is usually welcome. My correspondent goes on to say that he would like to know where the spirit world is. This has raised a difficult question, because it has to do with considerations of Space, which, like Time, is rather a subjective matter. Putting it in ordinary mundane terms we might say that what we call the spirit world, in its first stages, at least, permeates this world, and its higher conditions rise in zones of rarefied matter, or substance, around the earth, but these, of course, are not yet matters of strictly scientific acceptance. It is sufficient to say that spirits are human beings living in another stage of evolution; and that they must live *somewhere*. They tell us a great deal about their different places of abode, but their accounts vary, according to their grades of intelligence and understanding. It is a matter to which LIGHT may devote an article some time, although many books have been written on the subject.

IS THERE AN EIGHTH PLANE?

I. T. W. S. asks me whether any recognised section of Spiritualists believe in an eighth plane, where murderers, etc., pass at death into the forms of were-wolves, vampires, and phantoms half animal and half human. I would rather not be answerable for the beliefs of Spiritualists except on fundamental truths. Differences of opinion abound on smaller questions, some of them quite speculative, although they are put forward as facts. It is safer to confine oneself to broad principles. After all, some of these statements which, in their bald forms, seem fantastic, may probably have some germs of truth, the falsity arising in distorted representations rather than in essential realities. We should remember that in the spiritual order things which we regard as symbolical present a quite different appearance. I know nothing concerning this eighth plane of which my correspondent writes.

THE FOX SISTERS.

LADY BLAKE asks me if it is true that, as stated in a contemporary, "the movement [Spiritualism] received its death-blow by the confession of the Fox sisters in 1888." My correspondent will, of course, know that the general statement is not true, for Spiritualism to-day has not the appearance of having received any sort of death-blow, but very much the reverse. As regards the Fox sisters it is a long and rather sad story. Like some of the early mediums, whose gifts were abused and themselves left in the hands of "friends" from whom they might well have prayed to be saved, they were considerably under a cloud; so two, at least, of the Fox sisters in their later years showed lamentable weaknesses. But they were human, and made their mistakes like the rest of us. In any case, the movement cannot be judged by the failures and backslidings of any of its members, and this method of criticism can only be described as one-eyed. Even Rationalism could not endure such a one-sided test.

NEWSPAPER MISREPRESENTATIONS.

MR. T. MACGREGOR (Glasgow) sends a cutting from a Scottish Sunday journal containing an "exposure" of Spiritualism, and like some other correspondents, thinks they do mischief and should be answered. My experience is that they usually are, and that the net result is always to the good, for the controversy stirs up inquiry, and the truth gets a chance of coming to light. Anyway, such attacks do not disconcert us in the least. If we were never publicly criticised it would show that we were held in very light esteem. These violent reactions are a measure of the effect we are making on the public mind. Moreover, LIGHT is in the hands of Pressmen of experience who can pretty well gauge the true situation, and who know that behind these displays of animosity there is often a very real desire to know more of the truth of Spiritualism. It is simply that the curiosity on the subject takes a hostile instead of a friendly form. I commend this consideration to Mr. Macgregor and the other correspondents who frequently write to us on the point. Of course, I am in favour of replying to such attacks, but the replies should be addressed to the journals concerned rather than to LIGHT.

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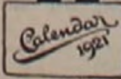
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The Programme for the coming Session—January to May, 1921—will be advertised in this column in an early issue.

A New Syllabus, with Rules, is now ready, and all persons intending to become Members or desiring information regarding the Society's work will be sent a copy on receipt of postcard addressed to the Secretary at above address.

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*An Urgent Personal Appeal to Every
"Light" Reader*

THE TERRIBLE CRY OF MILLIONS OF HELPLESS CHILDREN STARVING IN EUROPE

A DESPERATE appeal—the outcome of the most terrible calamity in human history—is to-day made personally to every reader of LIGHT.

To thousands of helpless, innocent child-victims of Famine and Plague in Europe your practical sympathy means Life—your indecision or inaction means Death.

While we live our lives preoccupied with thoughts of pleasure, with money-making schemes, with gossip and chatter, a ghastly cry is resounding from the Famine Areas of Europe.

It is a Terrible Cry of suffering and terror that calls for the immediate response of every true Briton.

And accordingly as you say "Yea" or "Nay," so is food provided or withheld.

This is no call from a slow-moving "philanthropy" or Benevolent Fund.

It is a terrible cry for help wrung from starving MILLIONS in our own continent.

It is URGENT—an answer is IMPERATIVE.

If you can save even one hour in the posting of your contribution, this short time may yet prove to be the difference between Life and Death—between Health and total physical ruin—for the pathetic little sufferer for whom you will surely open the storehouse of your generous compassion.

Think of it! There is no food at all in countless houses in the Famine Area.

Even coarse roots and grasses have been devoured in the hour of extremity.

The ghastly tales of horror and suffering endured by tiny mites of children are too awful to print.

Few would believe the shuddering truth. But the workers on the spot—the ceaselessly toiling Relief Workers who look to the Save the Children

Fund for support—know it all too well—the peril of the hour and the dire need for instant help.

The SAVE THE CHILDREN FUND is bound by no red tape or ponderous Officialdom.

It is an eager, human organisation, efficiently managed and desperately anxious that every halfpenny contributed shall do its share in holding back the terrible hand of Starvation in Europe.

Despite all the magnificent efforts already made—despite all the noble sacrifices—and despite the most generous response on the part of the public to the appeals already issued, children in their thousands are still in danger of Terrible Deaths from Starvation in the famine areas of Europe.

To-day, therefore, a great call rings throughout the country.

A moving appeal to British men and women, each to adopt one of the imperilled children in the famine areas.

You surely can do something. You can send a contribution of some kind. So please do this and at once, to avert the death scene for which the stage is already set.

Write to-day to Lord Weardale, Chairman of Committee, Save the Children Fund, Room 524, 26 Golden Square, Regent Street, London, W.1, sending whatever contribution you can for immediate relief.



Here is a poor little stunted child from the Famine Area, with indelible marks of suffering so stamped upon its face that brings tears to the eye to look upon it. Voluntary help, such as YOU are asked to give, has snatched it from the jaws of death. There are MILLIONS MORE to rescue, and only your swift response can save them.